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Folk-Lore and Church-Custom.

THE question as to how far the early Christian Church sanctioned the popular superstitions and customs which were tenaciously held by its Pagan converts, or how far it positively adopted some of these customs and superstitions in its own ritual and beliefs, is a subject of the utmost importance. Its treatment would lay bare a very remarkable phase in the history of folk-lore and it would contribute a novel chapter to the history of the Church. These considerations seem to us so strongly to require some little attention at the hands of men fitted for the task that, at the risk of dealing with a big subject on a very small scale, we are tempted to say something about it. Indeed the subject comes home to us rather more nearly than this. We have before us an important book, which Mr. Robert Charles Hope has just reprinted so carefully and with such excellent taste, dedicating it to our veteran folk-lorist Mr. Thoms—*The Popish Kingdom*,* Englyshed by Barnabe Googe in 1570; and a very unpretending little circular put forward by the Rev. J. E. Vaux and Mr. J. T. Micklethwaite, F.S.A., asking for information on Church Folk-lore.

We are curious to know (for the circular does not tell us) what is contemplated under the expressive title of Church Folk-lore. At the early stages of the Church, we would ask, what part of the ritual and observances are not, in some sense or

* Reprint of *The Popish Kingdom, or reign of Antichrist*, written in Latin Verse by Thomas Navegeorgus, and Englyshed by Barnabe Googe, 1570. By Robert Charles Hope. (London: Satchell & Co., 1880.) 4to, pp. xviii.—74.

another, the adaptation of Christian doctrine to popular customs. At the very outset we perceive the Christian Church adopting, or, perhaps it would be more proper to say, recognizing, the actuality of the pagan mythology by relegating its gods to the inferior class of dæmons. "It was," says Gibbon, "the universal sentiment both of the Church and of heretics that the dæmons were the authors, the patrons, and the objects of idolatry; those rebellious spirits who had been degraded from the rank of angels were still permitted to roam upon earth, to torment the bodies and to seduce the minds of sinful men. It was confessed, or at least it was imagined, that they had distributed among themselves the most important characters of Polytheism, one dæmon assuming the name of Jupiter, another of Æsculapius, a third of Venus, and a fourth perhaps of Apollo."* This, then, is recognition and adoption of Pagan beliefs, not the uprooting of them. If the Roman Jupiter was a Christian dæmon, his existence at all events was recognized.

But even this negative way of adopting the old beliefs gave way as the Church spread further. The tribe of dæmons soon included the popular fairy, elf, and goblin. And then came the positive adoption of Pagan customs. Gibbon describes how the early Christians refused to decorate their doors with garlands and lamps, and to take part in the ceremony of lifting the bride over the threshold of the house.† Both these customs have survived in popular folk-lore, in spite of the recorded action of the early Church, and it would be curious to ascertain whether they have survived by the help of the Church. We cannot answer that question of historical evidence just now, but it is a question which, in its wider aspect, as including many other items of folk-lore, ought to be examined into. There is no doubt, however, that by analogy it can be answered, because we have ample evidence, if the writings of reformers may be taken as historical facts and not polemical imaginations, that many very important customs, among the richest as well as the poorest treasures of folk-lore, have been, so to speak, Christianized by the Church, and that the

* *Decline and Fall of the Roman Empire*, i. 342, 351 (Murray's reprint).

† *Decline and Fall*, i. pp. 343, 344.

Church has taken part in and adopted non-Christian customs, the survivals of olden-time life in Europe.

We cannot go very thoroughly into this subject here, because instances crowd upon us which would take up very much more space than can now be afforded. Let us refer our readers to Mr. Hope's book. He gives to the student an opportunity not hitherto to be obtained, because there is only one perfect copy of the original of Barnabe Googe in England, that in Trinity College, Cambridge. Another scarce book which illustrates the subject before us, is Thomas Ady's *Candle in the Dark*, printed in 1656.

We will take an example or two from the *Popish Kingdome*. The fourth book begins with the general statement—

As Papistes doe beleue and teach the vaynest things
that bee,
So with their doctrine and their fayth, their life doth
iump agree
Their feasts and all their holidayes they kepe through-
out the yeare
Are full of vile Idolatrie, and heathenlike appeare.

Putting on one side the unnecessary imputations which the sixteenth-century reformer connects with his facts, let us go a little further into the same book, and gather up a little of what we find there. Folk-lore meets us in almost every line of this singular poem, and folk-lore, that is, sanctioned by the priest and the Church. There is nothing more peculiarly interesting than the following. At the feast of St. John the Baptiste:—

Some others get a rotten wheele, all worne and caste
aside,
Which couered round about with strawe, and tow,
they closely hide ;
And caryed to some mountaines top, being all with
fire light,
They hurle it down with violence, when darke appeares
the night :
Resembling much the Sunne that from the heauens
doun should fal,
A straunge and monstros sight it seemes and fearfull
to them all ;
But they suppose their mischiefs all are likewise
throwne to hell,
And that from harmes and daungers now in safetic
here they dwell.

This is nothing else than the sun-wheel, which can be traced to its earliest Aryan home in the Vedas.*

* See Kelly, *Indo-European Folk-lore*, p. 55.

So again, Barnabe Googe details another curious piece of early Aryan folk-lore in connection with the early significance of fire:—

On Easter Eue the fire all is quencht in euery place,
And fresh againe from out the flint is fetcht with
solemne grace.
The priest doth halow this against great daungers
many one,
A brande whereof dothe euery man with greedie minde
take home,
That, when the searefule storme appeares, or tempest
blacke arise,
By lighting this he safe may be, from stroke of hurt-
fule skies.

And Dr. Tylor observes upon these lines—

Some varieties of the rite of the New-Fire, connected with the Sun-worship, so deeply rooted in the popular mind from before the time of the Vedas, were countenanced, or at least tolerated, by the Church. Such are the bonfires at Easter, Midsummer Eve, and some other times; and in one case, there is ground for supposing that the old rite was taken up into the Roman Church, in the practice of putting out the church candles on Easter Eve, and lighting them again with consecrated new-made fire.*

Indeed, we find many authors noting the same fact. Mr. Kelly says—"The holy fires of the Germanic races are of two classes. To the first class belong those which the Church, finding herself unable to suppress, took them under her own protection, and associated with the memory of Christian saints or of the Redeemer."† Upon another though kindred subject, Dr. Hearn writes:

Even as the good Pope Gregory the Great permitted the newly converted English to retain their old temples and accustomed rites, attaching, however, to them another purpose and a new meaning, so his successors found means to utilize the simple beliefs of early animism. Long and vainly the Church struggled against this irresistible sentiment. Fifteen centuries ago it was charged against the Christians of that day that they appeased the shades of the dead with feasts like the Gentiles. In the Penitentials we find the prohibition of burning grains where a man had died. In the *Judiculus superstitionum et Paganism*, amongst the Saxons complaint is made of the too ready canonization of the dead; and the Church seems to have been much troubled to keep within reasonable bounds this tendency to indiscriminate apotheosis. At length a compromise was effected, and the Feast of All Souls converted to pious uses that wealth of sentiment which previously was lavished on the dead."‡

And, to close this short note upon an important subject, we will quote what Mr.

* *Early History of Mankind*, p. 256.

† *Indo-European Folk-lore*, p. 46.

‡ *The Aryan Household*, p. 60.


Metcalfe, in his recently published *Englishman and Scandinavian*, says, for it gives the clue to much that is not otherwise easy to understand. Speaking of the old poetic literature of the pagan English, he says:—

It was kidnapped, and its features so altered and disguised as not to be recognizable. It was supplanted by Christian poetical legends and Bible lays produced in rivalry of the popular lays of their heathen predecessors. Finding that the people would listen to nothing but these old lays, the missionaries affected their spirit and language, and borrowed the words and phrases of heathenism.*

Considering that these words and phrases and these rites of heathenism are of so much importance to the student of man and his nature, it seems to us that by going back to some of the records of the early Church, some of the chronicle narratives and the ecclesiastical treatises, and in later times to such books as *Barnabe Googe's Popish Kingdome*, and to the sermons of the clergy† of the Reformation period, the student of *Folk-Lore* will be able to pick up a great deal to illustrate his subject from a very important standpoint. And we must be pardoned for suggesting that Mr. Hope, silent in his reprint, from literary motives, should give us a companion volume of notes and illustrations, and a good index to the valuable text of his reprint. Perhaps, too, we may be able to follow this sketch of what might be done by an account of what has been done when we have before us the promised volume on *Church Folk-Lore*.

Anniversaries.

By DANBY P. FRY.

UR American cousins are sorely puzzled with a question which does not trouble us here in England, at least in the present day. They find it difficult to determine on what days some of their national anniversaries ought properly to be kept. The point has been elaborately examined and learnedly discussed in a Paper printed in Philadelphia with the following title:—"Act and Bull:

or, *Fixed Anniversaries*. A Paper submitted to the Numismatic and Antiquarian Society of Philadelphia, November 4, 1880, by Lewis A. Scott; with an Appendix, containing the Bull of Gregory XIII., translated, and the body of the Act of Parliament."

It appears that "a doubt having been expressed by the learned President of the Numismatic and Antiquarian Society as to what would be the true anniversary, in 1882, of November 8 (old style), 1682, the date assigned by Mr. Myer to the first landing of William Penn at Philadelphia," Mr. Scott was requested by the President to look at the Act of the British Parliament by which the New Style was adopted.

The first impression of most Englishmen will probably be a feeling of surprise that there should be any perplexity in the matter. We are so thoroughly accustomed to our present calendar, and that calendar has been so long established, that it requires a mental effort to appreciate the difficulty felt by the learned President. A little consideration, however, will suggest to us the nature of the problem which is really involved.

Will the true anniversary of this event be in 1882 the natural day? or will it be the nominal day? Will it be the day on which the earth will have completed two hundred revolutions round the sun, reckoning from November 8 (old style), 1682? or will it be the day which will be reckoned in the English (or American) calendar as November 8, 1882?

As the change of style in the English calendar took place in 1752, it occurred in the interval between these two dates, or seventy years after 1682 and 130 years before 1882. Consequently, up to the year 1751 the true anniversary came round on the 8th day of November in each year; but on the 8th day of November, 1752, a full year had not elapsed—in other words, the earth had not made a complete revolution round the sun—since the 8th day of November, 1751, inasmuch as eleven days were omitted from the reckoning, or dropped out of the calendar, during that period.

This is shown very clearly by the almanacs which were published for the year 1752. We have before us one of these, bearing the following title:—"Rider's *British Merlin*:"

* Metcalfe's *Englishman and Scandinavian*, p. 155.

† Mr. Thoms has pointed out the special value of this source of folk-lore in *The Folk-lore Record*, vol. i. p. 154.

For the Year of our Lord God 1752. Being Bissextile or Leap-Year. Adorn'd with many delightful and useful Verities, fitting all capacities in the Islands of Great Britain's Monarchy. With Notes of Husbandry, Fairs, Marts, High Roads, and Tables for many necessary Uses. Compiled for his Country's Benefit, By Cardanus Rider. London: Printed by R. Nutt, for the Company of Stationers. 1752."

Two pages are devoted to the month of September; and we here transcribe literally the whole of the first page:—

SEPTEMBER HATH XIX. DAYS THIS YEAR.									
1	f	Giles Abbot.	12	8 A	39	4 A	37		
2	g	London burnt.	13	9	11	5	38	Tem-	
According to an Act of Parliament passed in the 24th Year of his Majesty's Reign, and in the Year of our Lord 1751, the Old Style ceases here, and the New takes Place; and consequently the next Day, which in the Old Account would have been the 3rd, is now to be called the 14th; so that all the intermediate nominal Days from the 2d to the 14th are omitted, or rather annihilated this Year; and the Month contains no more than 19 Days, as the Title at the Head expresses.									
14	e	Holy Cross Day.	9	47	6	27		perate	
15	f		10	31	7	18		weather.	
16	g		11	23	8	16			
17	A	15 Sun. af. Trin.	12	19	9	17			
18	b			Morn.	10	24		Thun-	
19	c		1	22	11	21		der and	
20	d	Ember Week.	2	24				Hasty	
21	e	St. Matthew.	3	27	0	17		Storms.	
22	f		4	Rises.	1	6			
23	g	Eq. Day and N.	6 A	13	1	52			
24	A	16 Sun. af. Trin.	6	37	2	39			
25	b		7	7	3	14			
26	c	St. Cyprian.	7	39	3	47			
27	d		8	18	4	23			
28	e		9	3	5	6			
29	f	St. Michael.	9	59	5	55		Showery.	
30	g	St. Jerom.	11	2	6	56			

This table shows plainly that the month of September in the year 1752 contained eleven days less than any other September; that the year 1752 contained eleven days less than any other year; and that the eighteenth century contained eleven days less than any other century.

It shows further that the day which was called the 8th day of November in 1752 was not the true anniversary of the day which was called the 8th day of November in 1751, but that the true anniversary was the day which was called the 19th day of November in 1752. And, of course, in every subsequent year the

true anniversary would occur on the 19th day of November, and not on the 8th.

Nevertheless, the Act for the correction of the Calendar, 24 Geo. II. c. 23, makes different provisions upon this subject as regards the recurrence of those anniversaries which affect directly the rights of property, and those which do not. Thus, it provides that the payment of rents, annuities, or the interest of money, the performance of contracts, the expiration of leases, the attainment of the age of twenty-one years, the exercise of certain rights of common, and so forth, shall take place on the same *natural* days on which they would have taken place if the Act had not been made—"that is to say, eleven days later than the same would have happened, according to the said new account and supputation of time, so to begin on the said 14th day of September as aforesaid."

For this reason (says Rider's *Almanac*), the 10th of October is called *Old Michaelmas Day*, and the 22nd of November *Old Martinmas Day*, and so of the rest, as being the respective Days on which such Rents or Payments become due, and on which such Rights of Common take Place, and not before.

But the Act deals very differently with ecclesiastical fasts and feasts, and other commemorations, which do not affect rights of property. A "New Calendar" is annexed to the Act, which contains a provision to the effect

that from and after the said second day of September, all and every the fixed feast-days, holy-days, and fast-days, which are now kept and observed by the Church of England, and also the several solemn days of thanksgiving, and of fasting and humiliation, which by virtue of any act of parliament now in being, are, from time to time, to be kept and observed, shall be kept and observed on the respective days marked for the celebration of the same in the said new calendar; that is to say, on the same respective *nominal* days on which the same are now kept and observed; but which, according to the alteration by this Act intended to be made as aforesaid, will happen eleven days sooner than the same now do."

Among the events mentioned in this new calendar are the execution of King Charles I., the restoration of King Charles II., and the Gunpowder Plot, which is here called the "Papists Conspiracy;" and these events are entered under the same *nominal* days on which they occurred—namely, 30th January, 29th May, and 5th November.

It is certain, however, that these nominal days are not the true anniversaries of those

events. As those events happened before the year 1752, the omission of eleven days from the calendar of that year necessarily brought round the nominal day in subsequent years eleven days sooner than the corresponding natural day. No similar difficulty can arise with regard to any event which has happened since the year 1752.

We naturally ask ourselves why the Statute should have dealt so differently with these two different classes of events; making anniversaries affecting property recur on the corresponding *natural* days, and those not affecting property on the corresponding *nominal* days. The Earl of Macclesfield, in the very lucid speech in which he supported the Bill in the House of Lords (Hansard's *Parliamentary History of England*, vol. xiv. col. 981), explained the reason of the first arrangement but not of the last, with respect to which he merely remarked that the Bill directed "that all things of a more indifferent nature shall be transacted on the nominal days." It is evident that this provision was made, not because the things were "of a more indifferent nature" (which would of course be no reason at all), but because the commemoration of the events was associated in the public mind with the nominal days; and that association would have received a shock if the nominal days had been changed.

To the popular imagination, for example, the 5th of November is the 5th of November, and the 16th of November would not be the same thing. While the payment of rent due on Michaelmas Day might be safely postponed to the 10th of October, the effigy of Guy Fawkes could not properly be burnt on any other day than the 5th of November. Our boys, who shout their annual ditty,—

Please to remember
The fifth of November
Gunpowder treason and plot!
We see no reason
Why gunpowder treason
Should ever be forgot!—

would never believe in a change of the day, and probably nothing would induce them to sing

Please to remember
The sixteenth of November!

And the truth is, that even from the most

logical and philosophical point of view, they are perfectly right; for they are commemorating not an event which happened so many years ago, but an event which happened specifically on the 5th of November.

The true principle clearly is that a commemorative anniversary should always be kept on the same nominal day, whether the interval between any two recurrences of that day comprises 365 days or not; and the Statute very wisely proceeded upon that principle, not because the thing was "of an indifferent nature," but because, on the contrary, the popular feeling, being deeply interested, would resent any interference with the associations of the day. It may be a matter of indifference to the scientific mathematician or the philosophic statesman; but it is not a matter of indifference to the mass of the people, whose feelings prompt them to celebrate the commemoration in any particular case. It is for this reason that Christmas Day is still kept on the 25th of December, notwithstanding the alteration of the calendar; and is lovingly kept on the same nominal day by English-speaking people in all parts of the world.

The landing of William Penn at Philadelphia may still be commemorated on the 8th of November; but with regard to some other events in American history, a curious difficulty of another kind arises. Mr. Scott points out that

Both "old style" and "new style" were in use on the shores of the Delaware long before Penn's arrival. Proof is to be found in the pages of Hazard's *Annals*. Holland had adopted the new style in 1582; Sweden still adhered to the old. The date in question, November 8th, 1682, is an old style date, derived from certain old records, or entries, or letters.

On the other hand, the discovery of New York by Hudson is recorded as having taken place on the 4th of September, 1609; and "the journal of Hudson's mate, Robert Juet, proves that the day assigned by him to the event was the Sept. 4th of new style, 1609." Juet sailed under Dutch colours; and the Gregorian calendar was then in use in Holland, having been adopted there in 1582. Hence, in this instance, the nominal day coincided with the natural day; and, as Mr. Scott observes, "it would be difficult to deny," that September 4th, new style, is the

true anniversary. In this and similar cases no question arises out of any difference between the natural and the nominal days; but if the event had been recorded in conformity with the English calendar for that year, it would have been assigned to a different day, and the correct anniversary would have become a subject for discussion. Indeed, Mr. Scott concludes his interesting Paper by asking his countrymen—

How far should we, an English-speaking people, maintain, even in the calendar, places of our anniversaries, the recollections of the history of the mother country and of her North American colonies, the recollections of her habits and customs, of her wise and unwise acts and omissions, of her strifes and affinities? How far should we cast aside these recollections, and endeavour to place our anniversaries of events from 1582 to 1752 in the same position in the calendar which they would have occupied if all nations had at once adopted the Gregorian correction?

It is not necessary for us in England to consider this question; but it is well to bear in mind that, Protestant England having refused for 170 years to adopt the Papal correction, many of our commemorative days are not true anniversaries.

In England, however, there is one day to which there is nothing analogous in America, and which was dealt with in an exceptional manner when the calendar was reformed. The Lord Mayor's Day in the City of London, with its Lord Mayor's Show and its Lord Mayor's Dinner, is famous through the world. We identify it now with the 9th of November; but prior to 1752 it was celebrated on the 29th of October. The entries in Pepys's *Diary* in various years, under the date of the 29th of October, indicate that both the Show and the Dinner were very much the same in his time as they are now, except that the Dinner seems to have fallen far short of the luxury and splendour of the present day. In 1663 he records that there were "ten good dishes to a messe, with plenty of wine of all sorts; but it was very unpleasing that we had no napkins nor change of trenchers, and drunk out of earthen pitchers, and wooden dishes;" adding—"I expected musique, but there was none but only trumpets and drums, which displeased me." The change of the day from the 29th of October to the 9th of November

was not made by the Act for reforming the calendar (c. 23), but by another Act of the same session (c. 48), entitled "An Act for the abbreviation of Michaelmas Term." The provision on the subject is contained in section 11 of the Act, which recites as follows:—

And whereas by divers charters heretofore granted to the citizens of London by his Majesty's royal predecessors Kings and Queens of England it is directed that the mayor of the said city after he is chosen shall be presented and sworn before the King or Queen of England in their Court of Exchequer at Westminster, or before the barons of the said court; and whereas the said solemnity after every annual election of the said mayor hath been usually kept and observed by the said city on the twenty-ninth day of October, except the same fall on a Sunday, and then on the day following;

and then proceeds to enact:—

that from and after the said feast of St. Michael, which shall be in the year 1752, the said solemnity of presenting and swearing the mayors of the city of London, after every annual election into the said office, in the manner and form heretofore used on the twenty-ninth day of October, shall be kept and observed on the ninth day of November in every year, unless the same shall fall on a Sunday, and in that case on the day following.

No reference is here made to the alteration of the calendar, but there can be no doubt that the day was changed in consequence of that alteration, as the period of postponement is exactly eleven days. There is nothing, however, to show why the "solemnity" was directed to be observed on the natural day, instead of being continued to be kept on the same nominal day. No reason is given for the change; but we may be permitted to conjecture that the Lord Mayor for that year may have been unwilling to be shorn of a thirty-third part of his glory, and compelled to resign the civic sceptre eleven days too soon. This enactment was confined to the City of London. In the other cities and boroughs throughout the kingdom the mayors or other chief officers were elected at various times in the year; but uniformity in this respect was introduced by the Municipal Corporations Act, which was passed in 1835, and which enacted, in s. 49, that the mayor of each borough should thenceforth be elected on the ninth day of November in every year.

What was at first accidental and exceptional has thus become the general rule; and all

mayors are now elected on the ninth of November, because that day was adopted in London in consequence of the reformation of the calendar. If Protestant England had accepted that reformation in 1582, our mayors would probably have now been elected on the eighth, and not on the ninth, of November. The election or swearing-in of each new mayor is not, strictly speaking, an anniversary; it is, indeed, the event itself, and not a commemoration of it; but as it is an annual occurrence, it seems not inappropriate to notice it in treating of the subject of anniversaries in connection with the reformation of the calendar.

Archaeological Notes on the Madraza,

OR

ARAB UNIVERSITY OF GRANADA.*

By DON ANTONIO ALMAGRO CARDENAS.



HAT brilliant pages have the sons of Ismael written in the history of literature!

Two great monuments have been bequeathed to us by the civilization which embraced the East and the West—Bagdad and Cordova. Bagdad, it is true, presents to our view a severe generation. It stands as the centre of Oriental culture, while its literary remains are enriched by the names of Meruan; of Said-Omeiri, the most renowned of the poets who sang in the Court of Harun; of Isaac Ben Honain, translator of the *Syntax* of Ptolemy, and by many philosophical and other geniuses, who gave imperishable fame to the Empire of the Caliphs in the East.

Cordova, on the contrary, we can present before our readers as the type of Western culture, and as an example of the innovations effected in the field of the arts and customs, manifested in the fantastic aerial shapes of the edifices with which she adorned the splendid Court of the Abderrahmans, and in the exquisitely delicate taste of the poetic compositions displayed by the great geniuses of Aben Zeidun, the poetess Walada, daughter

of Mohammed III., and others. Yet by these contrasts we do not assume to assert that Cordova stood as an opposite pole to Bagdad; since, like her, she produced great and trustworthy historians, as well as philosophers and naturalists, whose works, even in our days, command admiration. Bagdad, like Cordova, quickly beheld the grand sun of its civilization setting behind the darksome mists of death.

In the latter city, fortunately, the twilight of the golden age was of longer duration than it was in the East. From the time of the reign of Hixem II., when the race of the Arab-Spaniards began to descend the inclined plane of its decadence, a period of one century elapsed before the complete overthrow took place. Even subsequently to the time of Abderrahman V., when the greatness of the Omeyas of Cordova became shattered for ever, there yet remained a hospitable asylum for the hapless Agareni.

The beautiful City of a Thousand Towers, the poetic Granada, opens wide its portals to receive the stock of the proscribed race, admitting also with its individuals the precious relics which had remained of the Arab sciences and arts, and a new and last emporium of Mussulman civilization in the West rises up, sheltered beneath the splendid throne of the Alhamares.

We might truly say that Abul Hachach was the Augustus of that line of monarchs, because under his benign rule arose on all sides beautiful buildings, destined for the shelter of the sick, or for the administration of the laws; solid constructions for the safe transit of travellers, or for restraining the fury of the waters. What else could follow but that a monument should be erected for the cultivation of letters and sciences? Hence as a consequence the construction of a public college was added to the many titles of glory due to the reign of Yusuf I.

If, as many believe, we can reconstruct the character of a past civilization by the study of objects which belonged to that epoch; if in the study of Arab art its elegant creations afford to us, in a clear manner, an insight into the distinctive genius of those who erected them, because each building is like an immense book in which can be read the spirit of the creative genius; and finally,

* Translated from the Spanish by Mariana Monteiro.

if, on the last works of a nation are stamped the whole series of its social evolutions, the study of the Arab University of Granada ought to be a subject of interest to the Oriental student, since he can well deduce the character of the Moslem civilization from that edifice, which was the last stronghold of Oriental classicism when Cordova no longer existed, and when the flickering gleams of the culture of Bagdad had become obscured by the barbaric Selchuquidas.

Among the Arabs there existed the *Mekteb*, or School, the Academy, and the *Madraza*, or Alkoranic College. The first was an establishment in which children were taught the first rudiments of reading and writing. The academies were of much later date than the *Madrazas*, as they arose when the religious enthusiasm of the first periods had cooled, and indeed they only appeared, thanks to the spirit of tolerance of the age, because the Koran imposed warfare as a binding precept, and the scientific occupation in which the students who frequented these academies were engaged could not do otherwise than absorb that time which, according to the Book of Mahomet, ought to be employed in the holy campaign.

The *Madraza* stands as the establishment of highest teaching essentially Moslem. Those who attended the classes aspired to obtain the degree of *Ulemas*, or wise men, a degree which bore the double application of the profession of *Muezzins*, or priests, and of *Fakirs*, or learned. It is worthy of note that the Koran, being a religious code, is likewise a political code of laws, deducing from its interpretation, as it is explained in the Alkoranic schools, the double knowledge of theology and law, called by Orientals, in their figurative way of speaking, *the two eyes of Science*.

Two edifices have served as chapter-houses in Granada, and in one of them stood the *Madraza*, according to the schedule of erection. One stands in the Plaza of Bibrambla, and the other in the Plaza of Besayon, or *Capilla Real*; but in the latter must have existed the scientific institution which is the subject of this article. According to authorized dates, the *Casa Marmorea* is the one which was converted into the *Madraza*, by Yusuf I.; and of this there remains no doubt

whatever, because there have been found tablets, that have served as evidences, on which were engraved various inscriptions attributed to the *Madraza* of Granada. These were first obtained by a distinguished antiquary of this city, and later on were taken to form part of the Provincial Museum of Antiquities, where we have carefully studied them, in order to reconstruct the façade of this monument. Besides which, in the building itself are found valuable and beautiful relics of Arab architecture, which leave no doubt that the *Madraza* occupied the site where at the present day is seen the ancient consistorial building, in the *Plaza* of the *Capilla Real*.

We shall, in the first place, describe the archway of the edifice. This arch was more conspicuous for its severe aspect than for the elegance or prodigality of ornamentation. We fail to discover that charming combination of leafing which strikes us in nearly all the monuments of that period—it was remarkable for its simplicity. The square which surrounds the arch is covered with a legend from the Koran, as also is the band of polished marble which surmounts the arch, and follows the whole length of the top, yet the letters are not raised as in other inscriptions of the same date. The two windows placed on the superior part, and which conclude the ornamentation of the archway, are not covered over with the usual lace tracery, but are filled in with two marble slabs; upon one was inscribed the date of the construction of the building, and on the other a fragment out of the Book of Mahomet. In a word, plainness—a condition essential for the acquisition of science—was perfectly symbolized on the portal of our Arab college: while there existed a purity in the outline of the arch, and in the characters of the inscriptions traced with such elegance in the midst of its simplicity, that it reminds us of the epoch of the Classicism of Arts during the Nazarite dynasty. The legend engraved on the second window runs as follows:—

We have opened a manifest door, that God may forgive your sins, of those that are gone by, and those that will come; that He may fill you with grace; that He may place you in the right path and may shelter you under His powerful protection. He is the One Who made peace to come down upon the

hearts of believers, that so they may increase the faith after they themselves have believed. To God belongs all the armies of heaven and of earth. And God is wise, and powerful to introduce believers into Paradise through which flow the everlasting rivers of Wisdom, and in it God pardons their sins; and this is a great artifice in God. The great God has spoken the truth, and His Prophet is the honoured envoy.

For the easier comprehension of this passage, we must remark that it can be taken in two ways—literally either as opening the door, or metaphorically as dispelling ignorance in relation to religion. Hence the phrase, *opened a manifest door*, may also be interpreted *we have disclosed a clear revelation*. In either sense it contains good reasoning; first, because through that door was reached the hall wherein was taught the doctrine of religion necessary for salvation; and, secondly, because with the Koran, or with the supposed revelation made to Mahomet, pardon of sin was obtained.

The inscription engraved on the band of stone which forms the square of the arch runs thus :—

I take refuge in God flying from Satan, the stoned one. In the name of God the clement and the merciful. God is the light of the heavens and of the earth. This light is like a beacon in which there is a light within a crystal vase, and this vase shines like a resplendent planet whose flame is fed from a blessed Tree; of an Olive neither of the East nor the West, whose oil brightly burns, and, were it not touched, would appear as light above light. God leads towards this light those whom He loves. And God gives proverbs to men, and God is in all things wise. In this house God hears His praises and His name repeated. In it He is praised in the morning by men who know not how to buy or to sell, and those that remember God offer prayer to Him and propagate the faith. Who fear the day when all hearts shall be searched, and when God will judge what is seen and what is unseen, and will bestow a larger reward than they merited by their knowledge, and will fill them with His benefits. And God receives whom He wills without giving His reasons for so doing.

We may incidentally remark that the words in the above inscription, *I take refuge in God flying from Satan the stoned one*, is frequently found at the headings of Arab inscriptions; but in this instance it is very opportunely placed here, because the Madraza was the spot where by means of religious learning a powerful weapon of defence was obtained with which to fight the enemy, the angel of darkness whom the Mussulmans call *the stoned one*, on account of a tradition that, on an occasion when Abra-

ham was assailed by frequent temptations from Satan, he drove him away by flinging stones at him.

Other most interesting passages and inscriptions occur, the exposition and explanation of which would far exceed the limits of a short article, but which all tend to prove the divinity of God and the supposed mission of His envoy, which forms the symbol of belief of the Mussulman, and which is reducible to the well-known phrase, *There is no God but Allah, and Mahomet is his Prophet*.

On entering the interior of the building many *tarbeas* or roomy chambers are seen around adorned with elegant columns, from which spring arches of delicate openwork tracery, with lovely combinations of ornaments and bands of legends and inscriptions, manifesting the architectural beauty and good taste of that epoch. The inscriptions and legends are truly splendid, all in favour of learning and science, the corridors were also full of columns entwined by bands bearing such mottoes as—*God only is Conqueror: The Kingdom belongs to God*, and other well-known phrases. These corridors led to the principal hall, paved with rectangular tiles, upon which could be read the mottoes of Benu Nazar. Around this hall was a raised skirting of mosaic, forming geometrical combinations of exquisite taste; no date remains, however, of the ornamentation on the wall itself, but it is inferred by learned antiquaries that the walls of the hall in which the studies were pursued, would not show any ostentation of ornament which should arrest the attention of the students. Around the *Ajimeces*, or low windows, there exists an inscription to which a great interest attaches, as demonstrating the feeling of the time in relation to instruction, and the value of learning, not only among Mahometan nations, but also among European ones:

If the carnal man places his will in God, He will lift him above the things of this world, and will conduct him by the way of salvation, directing his steps toward the school wherein he will meet with occasions to prove his rectitude, science, and for combat. Oh Man! fight bravely with your shield. He will guard you, and if you defend your shield with honour, you will be greatly honoured.

As regards the *Mihrab*, or oratory attached to the Madraza, in which the Fakir performed

the *Zah*, or prayer, little remains of interest to our English readers, but from it we may deduce the importance of this academy, when the *Alfaqui* was a person of sufficient distinction to be permitted a *Mihrab* to himself and to be dispensed from public prayers.

Such is a hurried sketch of the edifice in which shone the last gleams of Moslem science in Spain—the renowned Madraza of Granada. But though the narrative is necessarily brief we think that what has been said will be sufficient to give some idea of the protection which the kings of Granada vouchsafed to the cultivation of science.



History of Flags.*



FLAG has been contemptuously styled "a bit of red rag," but it would not be easy to name any other inanimate object which has exerted so great an influence over the actions of the human race as has been exerted by the flag both on land and at sea. Flag is a generic name under which are included a number of varieties, such as standards, banners, gonfalone, pennons, ensigns, and many others. Unfortunately there is a considerable amount of ignorance abroad respecting the etiquette (so to speak) of flags, and we have Mr. Macgeorge's authority for saying that the minds of the authorities at the Horse-Guards are not free from confusion on the subject. Thus we read:—"I have before me the *Queen's Regulations and Orders for the Army*, issued by the Commander-in-Chief, in which flags which can be flown only on shore are confounded with flags which can be flown nowhere but on board ship." We propose, under Mr. Macgeorge's guidance, to give a rapid sketch of some of the chief points of interest in the history of flags, and those who want to know more must go straight to his book.

Banners are frequently mentioned in the Bible, and the awe with which they were regarded is seen from the expression, "terrible

as an army with banners." The invention of standards is attributed to the Egyptians, and these consisted chiefly of figures of sacred animals borne on the end of a staff or spear. Other ancient nations, such as the Assyrians, used similar figures for standards. The royal standard of the Persians for many centuries, until the Mohammedan conquest, was a

FIG. 1.



blacksmith's leathern apron, and the Turk used the horse-tail. The rank of a Pacha is shown by the number of the tails on his standard. The Roman standard consisted of a variety of figures and devices, and the

* *Flags: some Account of their History and Uses.* By A. MACGEORGE, Author of *Old Glasgow*, *The Armorial Insignia of Glasgow*, &c. London: Blackie and Son. 1881. Sq. 8vo. Pp. 122.

labarum and *vexillum* were small in size, in fact it is said that the waving flag was first used by the Saracens.

The oriflamme (fig. 1) of the Abbey of St. Denis was red with a green fringe. Originally an ecclesiastical banner, it had become the royal standard of France by the end of the tenth

the centre point. The first Union flag was formed in 1603 by the combination of St. George's Cross with the Saltire of Scotland. On the union with Ireland the Irish Saltire was introduced. The St. George's Cross remained as it was, and the Saltires of Scotland and Ireland were placed side by side, but

FIG. 2.



century. The annexed illustration is taken from one of the windows of the cathedral of Chartres (thirteenth century), and represents a marshal of France under St. Louis receiving the banner from the hands of St. Denis. A more elaborate flag (fig. 2) is that of Earl Douglas, who was killed at the battle of Otterburn in 1388. This is the standard referred to in the famous old ballad:—

He durste not loke on my
bred banner
For all Ynglonde so haylle.

It was brought safely
out of the fight by the
son of Douglas, and is
still preserved.

The Royal Standard is a flag personal to the sovereign, and this was altered on the accession of James I. George III., when he left out the ensigns of France, marshalled on his standard those of his Germanic States in an escutcheon of pretence—a small shield in

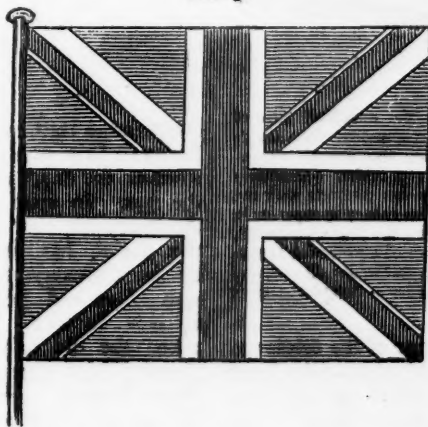
“counterchanged”—that is, in the first and third divisions, or quarters, the white as senior is uppermost, and in the second and fourth the red is uppermost. This is shown in the annexed illustration of the present Union Jack (fig. 3), in which the horizontal lines represent blue and the perpendicular red.

Mr. Macgeorge points out that a blunder was made in the first instance, and has been continued. According to the verbal blazon, the St. George's Cross should be “fimbriated,” or have a narrow white border like the Saltire of Ireland, instead of which the Cross is placed upon a ground of white so broad that it ceases to be a border,

and becomes another cross with the red one superinduced upon it.

The flag under which all British ships sail is the Ensign, of which there are three—the

FIG. 3.



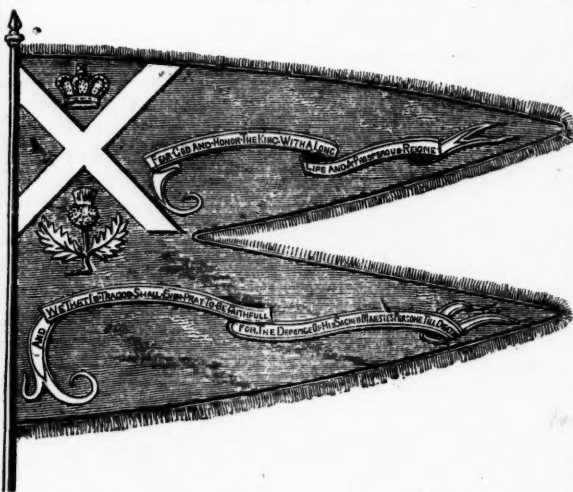
white, the blue, and the red. In 1864 the distinctive classification was abolished, and now the White Ensign only is used by all Her Majesty's ships in commission. The use of flags in naval warfare is a division of our subject of the greatest interest, and there are many stories of sailors' pluck to illustrate it. We cannot resist the pleasure of quoting one of these.

In the French war of 1797 the French Rear-Admiral Sarcy, when cruising with six frigates in the Bay of Bali, came in sight of five of our Indiamen—one of them the *Woodford*, Captain Lennox. They were homeward bound and all richly laden, and to all appearance they had no chance of escape, when Captain Lennox rescued them by an act of great judgment and presence of mind. He first of all hoisted in his own ship a flag which the French admiral knew well—that of the British admiral Rainier, blue at the mizen; and he made all the other ships in his company hoist pendants and ensigns to correspond. But he did more. He detached two of the Indiamen to chase and reconnoitre the enemy; and as these advanced towards the French reconnoitring frigate, the *Cybèle*, the latter, completely deceived, made all sail to join her consorts with the signal at her mast-head—"The enemy is superior in force to the French." On this, the French admiral, believing he was in the presence of a powerful British squadron, made off with his frigates under all sail, and Captain Lennox and his consorts completed their voyage in safety.

We all know the devotion of the soldier to his regimental colours, and no one who loves to think of the chivalrous deeds that have been done in protection of the flag will look with favour upon the proposal to abolish it. In Napoleon's disastrous retreat from Moscow most of the flags were burnt to save them from falling into the hands of the Russians, and it is said that the officers poured the

ashes in their wine and drank it. The same thing was done at Metz and Sedan. Much might be written of the white flag of truce, the red flag of mutiny, and the yellow flag of sickness, if space allowed; but in conclusion we will just allude to two famous flags. The Blue Blanket (fig. 4) is the most famous of trade flags. It was presented by James III. in 1482 to the Incorporated Trades of Edinburgh, was borne by the craftsmen at the battle of Flodden in 1513, and "displayed on subsequent occasions when the liberties

FIG. 4.



of the city or the life of the sovereign were in danger." It is now in the possession of the Trades Maidens' Hospital at Edinburgh. Several of the flags borne by the Covenanters in Scotland are extant, but one known as "the Bluidy Banner" has only lately been brought to light by Mr. James Drummond. It was stated that Hamilton of Preston, who

commanded the Covenanters at the Battle of Bothwell Brig, gave out "'No quarter' as the word of the day," and he himself boasted of the fact. In spite of this Wodrow denied the statement, and M'Crie followed him in the denial, but its truth was established by the discovery of the flag in the possession of an old gentleman and his sister in East Lothian. When Mr. Drummond asked the old lady why she objected to showing it to strangers, she said: "It's the Bluidy Banner, ye ken, and what would the Roman Catholics say if they kenned that our forbears had fought under such a bluidy banner." The flag is blue silk, and the first line of the inscription is in gold Hebrew letters—"Jehovah nissi," the Lord is my banner. The next line is painted in white—

"For Christ and his truths," and then come the words, in a reddish or blood colour, "No quarters for ye active enemies of ye Covenantant."

Mr. Macgeorge has written a most interesting book upon an important subject, and the little we have given in this Article affords but a taste of the valuable pabulum provided for the reader. The illustrations make it a suitable volume for the drawing-room table, and the stories which stir the blood make it fit reading for a rainy day.



Sir James Dick's Narrative of the Shipwreck of James, Duke of York, May 6, 1682.*

THE incident which forms the subject of the following narrative—namely, the shipwreck of James, Duke of York, on his way to Scotland, in the year 1682—has met with scant notice at the hands of our best historians. Indeed, it would be easier to give a list of those who make no mention of the circumstance at all than of those who do. True, it was only an accident, from which nothing of any consequence to the nation sprang; yet it was such an accident as, but for the turn things took at the critical moment, must have had, for good or for evil, an important effect upon the history of this country. As it is, the possibilities of the case have passed into the category of "might have beens" discussed by Isaac Disraeli.

Briefly, the circumstances which led to the accident were these:—The Duke of York was appointed to represent the Government in Scotland, though he himself looked upon the post as intentional banishment, in the memorable year of persecution, 1680; at which time, and in the following year, Sir James Dick, of Prestonfield, was Lord Provost of Edinburgh. The Duke and his wife, Mary Beatrice of Modena, were enthusiastically received in that city. It was during the loyal demonstrations on this occasion that the great gun,

* The substance of a paper read to the Royal Historical Society in the summer of 1880.

"Mons Meg," was fired, and burst. In the early part of 1682 the King sent for his brother, to consult with him on certain matters closely connected with the Duke's interests. He was absent from Scotland some eight weeks only, but long enough to afford the Princess Mary experience of the depressing atmosphere of the old Palace of Holyrood; and she begged to be taken away.

The Duke of York hastened to the utmost his departure for Scotland. James and his suite, including amongst other guests Sir James Dick, embarked at Margate Roads on the morning of the 4th of May, on board the *Gloucester* frigate. They got on but slowly, the weather being wet and foggy; and it was not till noon of the following day that the squadron was off Dunwich, on the coast of Suffolk. It was said that James, who knew the coast well, warned the pilot of the necessity for extreme care; but he took his own way, tacked, and the ship struck, at half-past five on the morning of the 6th of May, on the dangerous sand called the Lemon and Ore, about twelve leagues beyond Yarmouth, and was lost. This unhappy event proved a grievous matter to more than one Scotch family of note, besides those named in the narrative.

Full use, and more, has been made of the incidents connected with this disaster for political purposes—many details of the most improbable nature being tacked on to the account of the affair, all to the discredit of the Duke of York. Burnet seems to have been the most unscrupulous in this respect. Miss Strickland has taken care to refute these inaccuracies, by collecting the different accounts of eye-witnesses to which she had access. The evidence she has adduced makes it clear that the charge of inhumanity which was sought to be established against the Prince—it being alleged, for instance, that he provided first for the safety of his dogs before he would allow any one to enter his boat—is altogether unfounded, as is also the assertion that the safety of certain persons of his suite, presumed to be priests, was seen to before the welfare of any one else was thought of.* On the contrary, the detailed account of the

* The Duke was observed to be concerned for the safety of a box, which it is believed contained the MS. of his memoirs.

shipwreck shows very distinctly that the Duke, throughout the affair, acted with exceeding coolness and consideration for the safety of his attendants. This statement needs no modification after a perusal of the narrative of Sir James Dick, now given entire.

The unselfishness of James—not a little trying to those who were with him in his boat—may be judged of from the fact, that when the boat, crammed to the utmost, came upon the Marquis of Montrose struggling in the sea, not only was he picked up by help of the Duke's own hands,* but when, a little further on, they discovered a musician of the Duke's suite well nigh in a drowning state, he also was taken in by direction of the Prince, with the remark that it was "only a poor fiddler"—a phrase which, it appears, the wretched creature never forgave. He afterwards acted as a chief spy against James II.

Amongst the papers of David Stewart Erskine, eleventh Earl of Buchan, founder of the Scottish Society of Antiquaries, is preserved a copy of the story of the wreck by Sir James Dick, who was a distant connection of the Erskine family. The paper is very carefully written in a beautiful hand, and seems to have been given to Lord Buchan by the venerable Sir Alexander Dick (ob. 1785), an eminent physician, the grandson of the shipwrecked Lord Provost of Edinburgh. I cannot learn that this narrative has ever been printed, and having received permission, I beg to submit a literal transcription.

"Account of the Shipwreck of His Royal Highness James, Duke of York, in a Letter from Sir James Dick of Prestonfield, Baronet."

"Upon Sunday, at eight o'clock at night, His Royal Highness, with his Retinue,

* This, notwithstanding the determined opposition to James shown by Montrose on the Duke's first coming to Scotland. This memorable incident has been recorded only by Samuel Pepys, who witnessed it. Pepys was one of those who came safely through the affair, having prudently preferred to voyage in his own commodious Admiralty yacht to the honour of a place in the Duke of York's ship. (Vide *Samuel Pepys and the World he Lived in*, London, 1880, p. 54, by H. B. Wheatley, F.S.A.)

arrived safe here; there being a most sad disaster upon the Saturday before. At seven o'clock in the morning, the Man-of-War called the *Gloster*, Sir John Berrie, Captain, wherein his Highness was, and a great Retinue of Noblemen and Gentlemen, whereof I was one, the said Ship did strike in peices, and did wholly sink in a Bank of Sand called the Lemon and Ore, about twelve leagues from Yarmouth. This was occasioned by the wrong calcul and ignorance of a Pilot, and put us all in such consternation that we knew not what to do. The Duke and all that were with him being in bed when she first struck. The Helm having broke, the Man was killed by the force thereof at the first shock. When the Duke got his Clothes on, and inquired how things stood, she had nine feet of Water in her Hold, and the Sea fast coming in at the Gun-Ports. The Seamen and Passengers were not at Command, every man studying his own safety. This forced the Duke to go out of the large Window of the Cabin, where his little Boat was ordered quietly to attend him, least the Passengers and Seamen should have thronged so in upon him as to oust his Boat. This was accordingly so conducted as that none but the Earl of Winton, and the President of the Session,* with two of the Bedchamber Men (John Churchill, afterwards Duke of Marlborough, was one of them) went with him. They were forced to draw their swords to hold People off. We, seeing they were gone, did cause tackle out, with great difficulty, the Ship's Boat, wherein the Earl of Perth got, and then I went, by jumping off the Shrouds. The Earl of Middleton immediately after me, did jump in upon my shoulders; withall there came the Laird of Touch,† with several others, besides the Seamen that were to row, which was thought a sufficient number for her loading, considering there was going so great a Sea, occasioned by the wind at Northeast. And we seeing that at the Duke's Boatside there was one overwhelmed by reason of the greatness of the Sea, which drowned the whole in her, ex-

* Sir David Falconer, of Newton, was Lord-President of the Court of Session in 1682.

† Seton, of Touch-Seton, Stirlingshire; in which family the hereditary office of Armour-Bearer to the Sovereign has been "from time immemorial."

cept two men, whom we saw riding on her keel, this made us desire to be gone; but before we were loose there leaped from the Shrouds about twenty or twenty-four Seamen, in upon us, which made all the Spectators and ourselves to think we would sink; and all having given us over for lost, did hinder an hundred more from leaping in upon us. With those that were left was Lord Roxburgh and Laird Hopton,* and Mr. Littledell, Roxburgh's Servant, Doctor Livingston, and the President of the Session's Man, and my Servant. They all being at the place when I jumped, would not follow, because it seems they concluded it more safe to stay in the Vessell, than to expose themselves to our hazard, all which Persons in an instant were washed off and drowned.

"There will be perished in this disaster above two hundred Persons; for I reckon there were two hundred and fifty seamen, and I am sure there were eighty Noblemen, Gentlemen, and their Servants. My computation was that there were three hundred and thirty in all, of which I cannot learn that an hundred and thirty are found alive. Our difficulties and hazards that were in this Boat were wonderfull. If the rest had not thought us all dead Men, I am sure many more would have jumped in upon us. We were so throng we had no room to stand, and when we were forcing ourselves from the Ship, She being sinking by degrees all the time, and besides the Surfs were so boistrous, that we were like to be struck in pieces upon the Wreck, so sinking. It was not but with great difficulty that we forced out the Boat from the Ship, and when we came to row to the nearest Yacht, the Waves were such, we being over-loaded, that every moment we thought to have been drowned, and being about midway to the Yachts, there were a great many swimming for their liues, who caught a dead grip of our Boat, holding up their heads above the Water, and crying for help, which hindrance was put off, and their hands loosed by telling them they would both lose themselves and us; yet this would not do to make them loose their grips till they were forced off by

seuerals in our Boat, except one, that took hold of me, whom I caused catch into the Boat, least I should haue been pulled out by him. And, when it pleased God to bring us wonderfully to one of the Yachts side, being not less than a quarter of a mile distant from our Ship, they not daring to come nearer, by reason of the Sand Bank, upon which we were wrecked; and if we had not shott off Guns, shewing them our distress, the other Men of War that were immediately following, would haue met with the same disaster; but they immediately bore off. The four Yachts came as near as they could, and put off their Boats to help us, but all that could be done could not preuent this great loss of about two hundred men. I was in my Gown and Slippers, lying in Bed when She first struck, and did escape in that condition: and when unexpectedly and wonderfully we came to the Yacht's side, called Captain Sanders, we were like to be crushed to pieces by it, which by reason of the great Sea was like to run us down; at last a Rope was cast, which was so managed that we were brought to the lee side; then euery man climbed for his life, and so did I, taking hold of a Rope, and made shift upon the side till I came within men's reach, and was hauled in. I then looked back, but could not see one bit of our great ship above the water, but about a Scots Ell long of the Staff, upon which the Royal Standard stood; for with her striking, she had come off the Sand Bank, which was but three fathoms, and her draught was eighteen feet. There was eighteen fathoms of water on each side when she struck, and so she did sink in the deepest place. Now if she had continued on the three fathoms, and broke in pieces there, all would haue had time to haue saued themselves; but such was the misfortune, that she was wholly ouerwhelmed, and all washed into the Sea that were upon her Decks. There would haue been releif by Boats, if she had stood half an hour longer. So to conclude this melancholly account, all the above Persons, our Countrymen that were of respect, are as I have told: of Englishmen of respect there were lost Lord Obrien, and Lord Hydes brother, who was Lieutennant of the Ship, and a number of Noblemen and Gentlemen's Servants, which I cannot name; I can hardly speak with any that were aboard with the

* John Hope, of Hopetoun, was succeeded by his infant son, born the previous year, who, in 1730, became first Earl of Hopetoun.

Duke, but they have lost Servants more or less. Yesterday His Royal Highness called the King's Council, and there the King's Will was declared as to his Chancellor, who was the President of the Session; my Lord Queensberry for Treasurer, and Lord Perth Justice-General, which Queensberry had before.

"Notwithstanding the disaster His Highness met with in this last Sea Voyage, yet is within five or six days, with his Dutchess and the Lady Anne, to take Shipping for London.

"EDINBURGH, 9th of May, 1862."

It is, I think, doubtful if Pepys himself could have given a more graphic account of what passed under his own eye.

I have recently been allowed the perusal of a packet of "Broad-sides," collected by the late Mr. David Laing, of the Signet Library, Edinburgh, all of them issued on the occasion of the return of the Duke of York and Mary of Modena to London, after James's escape from the peril of shipwreck, by which time a strong reaction in their favour had set in. I venture to think that the following lines, which form a small part only of the most quaint poem of the collection, may not be unacceptable in connection with the story of the shipwreck. The piece affords a specimen, of the most pronounced description, of that curious mixture of Christianity and Greek mythology which was so common among poets of the seventeenth century. The "blueness of the Tritons" can perhaps be accounted for by the fact of their having wandered so far from their own proper Ægean, to latitudes where cold fogs and east winds were rife. The descent of the beauteous angel from his cloud, his speech, and his return, "clapping his wings," vividly recall what we have witnessed at a Christmas pantomime.

ON HIS ROYAL HIGHNESS'S MIRACULOUS
DELIVERY AND *Happy Return*.*

Written by Ca. Calle.

Smooth as the Silver Wings of Swans the Air
Pleased as an Hermit's Soul, as Angel-Beauties fair;
The Am'rous Winds now quite forgot to rave,
And Birds of Calm sat brooding on the Wave;
The smiling Billows kist the gentle Shore,

* The ship in which the Royal couple came back from Scotland was called *The Happy Return*, a point too good to be lost sight of in any of these effusions.

All sweet, like that vast, Royal weight they bore;
While the blue *Tritons* on their Trumpets play,
And troops of *Dolphins* guard it all the way.
Ride on Blest Frigate *England's* hope you bear,
Almost as great as *Caesar's* self is here,
A no less Deity than three Kingdoms' heir.
See, see, with what a pleasing, Gen'rous pride,
The Ocean stops the Current of her Tides,
Whiles on her Curled Waves her Royal Adm'ral
rides.

Neptune saw this, and straight was envious grown,
To see himself in his own Court outdone;
To see another of his throne possess,
Jealousie fill his Head, and dire Revenge his Breast.

But does as yet no Prodigy appear,
To show the Royal Duke the danger near?
No Dismal Flambeaux, which Heaven seldom burns;
But to light Princes to their Gloomy Urns?

Ah! See, the Vessel, urg'd by unseen Hands,
Sticks fast, and long in vain the Waves withstands;
The trembling Sailors send despairing Cryes
To the Wounded, and rend th' amazed Skies:
Now on adoring knees to Heaven they bend,
That some kind Star might on the Prince attend;
All praying for the Prince, Heaven's Conqu'rous are.
(So prevalent an Oratour is Prayer.)

When lo! A Beauteous Angel from a Cloud
Descends, and with a Comely rev'rence bowed;
Thrice thus he bowed, and grave approach he made,
And thus his Sacred Message sweetly said:

"Hail Heav'ns peculiar care! thy Fate's all White,
"Thy Glorious Sun sha'n't be Eclipsed quite,
"Tho' you're expos'd to all the rigid Fate
"That always do's on wronged Greatness wait;
"Not *Neptunes* envy, nor the Treach'rous Sand,
"Heav'ns wonderful Decree shall Countermand;
"For it has greater blessings yet behind,
"Blessings more Large, and Rich, and like yourself,
Divine."

This said, the Angel bow'd and then withdrew,
Clapping his wings, to the Crystal Arch he flew, &c.

Of course Dryden, the Poet-Laureate, was on duty on such an occasion; and was equal to it. In the same bundle of "Broad-sides" is one from his more graceful pen on the same subject. Thus he writes of the Princess:—

"The wondering *Nereids*, though they raised no storm,
Forslow her Passage to behold her Form;
Some cry'd a *Venus*, some, a *Thetis* past:
But this was not so fair, nor that so chaste."

The lines, as here quoted, may also be found in the "Prologue to the Duchess on her Return from Scotland," in the 1743 edition of Dryden's Works. In recent times they have appeared in a more elegant, it may be, but less striking form. The old is better, to my thinking, even had Dryden himself sanctioned the change.

ALEX. FERGUSSON, *Lieut.-Colonel*.

One of Shakespeare's Books.

By the Rev. W. HARRIS, M.A.

IN a recent number of THE ANTIQUARY, Mr. Watkins introduced into one of his interesting Papers upon "Antiquarian Notes on the British Dog" several details taken from Dr. Caius's book, *De Canibus Britannicus*, or rather from Abraham Fleming's translation of it, entitled, *Of Englishe Dogges*, &c. It is unfortunate that greater care was not taken to ensure accuracy in the *Bazaar* edition of Fleming's book, which professes to be a "reprint line for line and even error for error" of this scarce book. The transcriber and the printer have, between them, introduced many errors for which neither Fleming nor his printer, Rychard Johnes, is responsible. The ludicrous mistranslation of Fleming's Latin Dedication addressed to the Dean of Ely is not, perhaps, of much consequence. Only scholars are likely to linger over the Dedication, and, having the Latin before them, they can make their own corrections. Far more serious are errors in what professes to be an exact transcript of Fleming's own pages. What, for example, will the reader imagine him to have meant by "firtē" (p. 6)? It will scarcely be credited, but it is the fact, that the word in the original is "siste" (*i.e.*, sixth), though it must be admitted that this, in black-letter looks to an unpractised eye like *firtē*!

* Other errata are "restrority" (in the Address to the Reader) for "restority"; "nene" for "none" (p. 7); "seuinquisitor" for "seu inquisitor" (p. 16); "Lantarius" for "Laniarius" (p. 28); "Molossicus" for "Molossius" (p. 28); "Theocritus Siracensis" for "Theocritus in Siracensis" (p. 43); "quamming" for "quammung" (p. 43); "boroweth" for "borroweth" (p. 44). The mutilation of Greek words is terrible. Thus, we have, on p. 3, *χρευτιν* and *συλατιν* instead of *χρευτην* and *συλατην*, the cursive *η* in both these words having been misunderstood, as well as the initial *ρ* of the second word. On p. 6 we have the cabalistic formula, *Τοῖς ἐνθυμητικῶν χαιδαὶ ἐνχτή* in place of *τὸ ἐνθυμητικὸν καὶ διαλεκτικόν*. At the end of his book Fleming acknowledges the omission of "certaine Accents;" he does not, however, seem to have noticed Dr. Caius's "erratum" at the end of the *De Canibus*, "Folio 2, b, versu 9, lege libro sexto capite quinquagesimo nono de animalibus, τὸ ἐνθυμητικὸν καὶ διαλεκτικόν, καὶ μέντοι καὶ τὸ ἀλπερδόν, hoc est, considerationem, ratiocinationem, atque etiam

However, all the errors may be, and it is to be hoped will be, corrected in a future edition.

Fleming's book possesses a special claim upon our interest, arising from the fact, which may be abundantly substantiated by internal evidence, that Shakespeare was familiar with it. Published in 1576, when he was twelve years old, it probably found its way into his hands during that time of life in which, as Horace observes, dogs are specially interesting, and in which his vocabulary and his opinions were forming. It will be seen, upon comparison of the Treatise with Shakespeare's writings, that it contributed some elements certainly to the vocabulary, as well as some hints of incidents introduced or ideas expanded, and most probably some elements of opinion. It is true that, even in reference to its subject matter, Shakespeare's practical knowledge furnished him with points not mentioned by Fleming—the canine trait, for example, which suggested the lines:—

Yet, spaniel-like, the more she spurns my love,
The more it grows and fawneth on her still—

Two Gentlemen of Verona, act iv. sc. 2.

an idea which recurs in *Midsummer Night's Dream*, where Helena says:—

I am your spaniel; and, Demetrius,
The more you beat me I will fawn on you, &c.

Act ii. sc. 2.

It is also true that Shakespeare was in all probability indebted, as has been pointed out by his commentators, to Junius's *Nomenclator*—an edition of which, with English equivalents, was published in 1585. For example, "rug," in the appellation "water-rugs," which occurs in a speech of Macbeth's to which we shall again have to refer, and "shaghairē," which we have in "shaghaired" (applied to a murderer), also in Macbeth, stand side by side in the *Nomenclator*, and may have been thence derived by Shakespeare. But the items of dog nomenclature common to Shakespeare and the *Nomenclator* are very few in comparison with those which are common to Shakespeare and *Englishe Dogges*; while in point of fact the latter

partitionem seu arbitrium canibus hisce venaticis inesse." Fleming, following Caius's text, had given the reference to the sixth book, *thirty-ninth* chapter of *Ælianus's* book, and had broken off at *διαλεκτικόν*. The new edition makes nonsense of the reference and the Greek alike.

class, with very few exceptions, includes the former, which, saving these exceptions, may consequently have been derived by Junius's translator and Shakespeare alike from Fleming.

The first passage in Shakespeare's works that suggests itself for comparison will naturally be the speech of Macbeth already referred to. It is the address to the murderers beginning,—

Ay, in the catalogue ye go for men (act iii. sc. 1.)* The thought expressed in these ten lines, almost all the canine appellations, all the epithets applied to dogs, and some words and even phrases besides, appear to be borrowed, with slight variations, from Fleming. Thus Fleming makes Caius say "I cal the vniversally all by the name of English dogges;" to which we may add, as likely to have suggested the main thought of Macbeth's speech, "Diuerse dogges diuerse vses" (from "The Table" or Index at the end of *The Treatise*). "Hounds, greyhounds, mongrels, spaniels, curs" (of different kinds), are described at large under those names, and, except mongrels, in that order, in *The Treatise*: the dog "bred of a bytch and a wolfe" is mentioned; "subtlety" and "swiftness" are specified among the qualities or properties with which "nature" has "indued"† certain dogs; and a reason is rendered of every "particular appellation" (the equivalent to Shakespeare's "particular addition") bestowed upon dogs.

Perhaps the most interesting result of a comparison of Shakespeare's writings with *English Dogges* is the illustration to be found in *King Richard II.* of the great dramatist's method of transforming an incident so as to exalt it and make it more effective. On p. 10 we have Froissart's story of King Richard's desertion by his favourite greyhound:—

When Henry, Duke of Lancaster, came to the castle of Flinte to take King Richarde, the Dogge, forsaking his former Lord and master, came to Duke Henry, fawned upon him with such resemblances of goodwill and concealed affection as he faoured King Richarde before: he followed the Duke and viterly left the King.

* Mr. Watkins having conjectured a connexion between this speech and Caius's book, it is right to say that this paper was written, excepting the opening sentence, before his opinion was published.

† "Indued" is used by Shakespeare (not, however, in the passage before us), as Fleming uses it, for "endowed."

Neither the prophetic instinct of greyhounds upon which Froissart* and the writer of *The Treatise* had insisted, nor the pathos of the incident itself, tempted Shakespeare to introduce the substance of the anecdote. We owe to it, however, the line (act iii. sc. 2)—

Dogs, easily led to fawn on any man!

in which King Richard characterizes some who "have made peace with Bolingbroke." It is not until we come nearly to the end of the drama that we see the use which Shakespeare has made of the incident. He has transferred the perfidy from the favourite dog to the nobler animal the favourite steed, and introduced the narrative of it as the last touch of woe before the king's death. The dialogue between the Groom and Richard in act v. sc. 5 sufficiently accounts for the omission of all particular reference to the dog's desertion.

It is sometimes alleged that Shakespeare is always and so completely an artist that it is impossible to discover when he is giving utterance to his own opinions. I venture to differ from this proposition, but have no intention to discuss the question here. If, however, we can anywhere put our finger, with something like certainty, upon passages which express Shakespeare's own views, it is in the reflections upon the faults or foibles of Englishmen. Amongst those views we may reckon the belief that it is a peculiarly English practice to run after and admire things that are strange or monstrous, and it is interesting to find in the treatise *Of Dogges* repeated mention of the same practice, along with ridicule and condemnation of it. To quote one such mention: "Mary, there have been diuers (wolves) brought ouer from beyond the seas, for greedynesse of gaine and to make money, for gasing, staring, and standing to see them, being a straunge beast, rare, and seldom seene in England" (p. 24).† With this may be compared Trinculo's remark in *The Tempest*, act ii. sc. 2, "Were I in England now, as once I was, and had but this fish painted, not

* See Froissart's *Chronicles of England*, &c., translated by Johnes, published by Smith, London, 1839, vol. ii. p. 692, 693.

† See also p. 15: "We Englishe men are maruailous greedy gaping gluttons after nouelties," &c., and p. 37, "A beggerly beast brought out of barbarous borders . . . we stare at, we gase, we muse," &c.

a holiday fool there but would give a piece of silver: there would this monster make a man; any strange beast there makes a man," &c.

The examples are numerous that might be gathered of words used by Fleming and Shakespeare, some of which are now obsolete or used in a different sense, and of phrases common to the two writers. With regard to some of these, their use by Shakespeare might, of course, be accounted for without reference to "Englishe Dogges." But considering the shortness of this Treatise, less than fifty small pages, those examples are too numerous to be thus entirely disposed of, and some are too peculiar. It will be found, at any rate, that The Treatise clears up here and there a question as to Shakespeare's meaning or a question as to the source of an allusion.

"Beldame, I think we watched you at an inch:—" in these words York accosts Margery Jourdain, the witch, whose incantations he had been watching with Buckingham. The curious expression, "at an inch," has been explained to mean "at the nicest point of time," but the explanation was hardly satisfactory, in fact, made mere nonsense. What seems required is that it should mean "all the while," and it is a satisfaction to find it used with this meaning by Fleming, and that, too, in a passage which presents two other probable links of connection between him and Shakespeare. On p. 29 of The Treatise we read that the Mastiff, "Tydogge" or "Bandydogge" "is also called, in Latine, *Canis Lunarius*, in Englishe the 'Mooner,' because he doth nothing else but watch and warde at an ynche, wasting the wearisome night season without slombering or sleeping, bawing and wawing at the Moone." "At an ynch" must mean here "incessantly," "all the while." The line,

The time when screech-owls cry and ban-dogs howl, occurs in the same scene as that just quoted from Shakespeare.

I had rather be a dog and bay the moon, is in *Julius Caesar*, act iv. sc. 3.

* Second part of *King Henry VI.*, act i. sc. 4. How much of this play is from Shakespeare's hand is a question. If his familiarity with Fleming's book is regarded as established, this fact contributes *something* to the proof that he wrote or added to this particular scene. A similar remark applies to other scenes from parts of *King Henry VI.*, from which citations are made below.

Another of Shakespeare's phrases which has exercised the commentators is in the *Tempest*, where Miranda is pleading to her father in behalf of Ferdinand.

O dear father,
Make not too rash a trial of him, for
He's gentle and not fearful.—Act i. sc. 2.

Fleming's use of the words "gentle" and "fearful" with regard to dogs clears up the meaning of this passage. "By these signes and tokens . . ." he says, "our men discern the cowardly curre from the courageous dogge, the bolde from the fearefull, the butcherly from the gentle and tractable." It is quite worth while to restore an obliterated feature in Miranda's character, and by Fleming's aid we can now clearly see that she entertained some anxiety for her father's safety, as well as a high opinion of Ferdinand's breeding and courage. "There are some dogs," he says, "which barcke only . . . but will not bite," and these "are not greatly to be feared, because they themselves are fearefull," &c. Ferdinand was not like one of these. He had drawn his sword and might be dangerous if provoked. Hence her father's trial of him must not be "too rash." Yet "he's gentle"—that is, as Fleming explains, tractable—so that mild treatment will effect all that Prospero can desire.

It has been a question through what medium English poets of the sixteenth century derived Pliny's ideas of Hyrcania and its tigers, Holland's translation not having been published until 1601. The third part of *Henry VI.*, containing some of Shakespeare's earlier work, has the lines:—

But you are more inhuman, more inexorable—
O, ten times more, than tigers of Hyrcania.
Act i. sc. 4.

The question therefore concerns him, though his other allusions to this type of ferocity were subsequent to 1601. For the medium required we need look no further than The Treatise before us (pp. 36, 37). We note, however, that the ferocious character there given to the "Vrcane," which is stated to be a kind of dog "bred of a Beare and a Bandydogge," and to exceed "all other in cruel conditions . . . in sight feareful and terrible, and violent in fighting," and which kind of dogs, it is said, "we want not heare in

England," is attributed by Shakespeare to the Hyrcanian tiger, concerning which The Treatise says no more than "wee reade that Tigers and dogges in *Hircania* . . . couple and procreate." In natural history Shakespeare would seem to have improved upon Fleming and Caius.

In conclusion, Shakespeare is renowned for the copiousness of his vocabulary. Many of the sources of that vocabulary have been previously pointed out; and good reason has been now shown, the present writer believes, for the conviction that in the *Treatise of Englishe Dogges* we have one tiny rivulet that contributed to form the mighty river of Shakespeare's eloquence.

Subjoined are some additional instances of parallelism.

SHAKESPEARE.

1. "They called us for our fierceness English dogs."—First Part of *King Henry VI.*, act i. sc. 5.
2. "Sap of reason."—*Henry VIII.*, act i. sc. 1.
3. "A scantling" (*i.e.*, a sample) "of good or bad."—*Troilus and Cressida*, act i. sc. 3.
4. "Abridgment" (in the sense of brief account).—*Cymbeline*, act v. sc. 5.
5. "Manifest experience."—*All's Well that Ends Well*, act i. sc. 3.
He means "manifold experience."
6. "No matter in the phrase that might indict the author of affection; but . . . as wholesome as sweet, and by very much more handsome than fine."—*Hamlet*, act ii. sc. 2.
7. "Replete with choice of all delights."—First Part of *King Henry VI.*, act v. sc. 5.
8. "Takes false shadows for true substances."—*Titus Andronicus*, act iii. sc. 2.
9. "Not of any challenge of desert" (*i.e.*, not claimed as due).—First Part of *King Henry VI.*, act v. sc. 4.
10. "Snatch at his master."—*King John*, act iv. sc. 1.
11. "Some sports are painful."—*Tempest*, act iii. sc. 1.
12. "Outward composition of his body."—First Part of *King Henry VI.*, act ii. sc. 3.
"Either I mistake your shape and making."—*Midsummer Night's Dream*, act ii. sc. 1.
13. "A beast, that wants discourse of reason."—*Hamlet*, act i. sc. 2.

FLEMING.

1. *Of English Dogges*, &c.—Title and passim.
2. "Sweete sappe of vnderstanding."—Address to the Reader.
3. "Being but a pamphlet or skantling."—*Ibid.*
4. "This present abridgement"—*i.e.*, The Treatise itself.—*Ibid.*
"A certaine abridgement of Dogges."—P. 1.
Address to the Reader.
5. "Manyfold experience."—Address to the Reader.
6. "The argument not so yne and affected, and yet the doctrine very profitable."—*Ibid.*
7. "Variety and choice of dogges."—*Ibid.*
8. "Substance or shadow."—*Ibid.*
9. "Challenged of dutie and desert."—*Ibid.*
10. "As for such as shall snarr and snatch at the English abridgement."—*Ibid.*
11. "Painefull pastime of pleasure."—P. 2.
12. "External composition and making."—P. 4.
13. "Dogges that are deprived of all possibility of reason."—P. 21.

14. "Shot from the deadly level of a gun."—*Romeo and Juliet*, act iii. sc. 3.
"Hits the mark his eye doth level at."—*Pericles*, act i. sc. 1.
15. "Poor men's cottages [had been] princes' palaces."—*Merchant of Venice*, act i. sc. 2.
16. "These roguing thieves."—*Pericles*, act iv. sc. 1.

14. "Missing our marcke whereat we directed our leuell."—P. 17.
15. "Not the prince's pallace, nor the country man's cottage."—P. 26.
16. "Theefes roge up and down."—*Ibid.*, same sentence.

To these examples, which certainly corroborate the theory maintained in the foregoing Paper, many more might be added.



A Letter from Denmark.



OME publications have lately appeared in Scandinavia to which I would willingly draw the attention of your readers.

In Denmark the distaste for *Normal Texts* and other such waste paper goes on increasing. Hr. V. Dahlerup, a talented member of the Danish Old Northern Literature Society, has just edited, on its account, the well-known costly codex, *Agrip af Noreys Konunga Sögum*, small 8vo. Hr. D. agrees with Professor Storm in its having been copied from a Norse original, and fixes its date in the first half of the thirteenth century. It is here most carefully printed in double column, line for line, in a kind of facsimile type, many letters and binds being specially cut. For common practical purposes this new edition may therefore take the place of the manuscript itself. Two specimens are also given in photography. It is thus a great boon to students of Norse-Icelandic, has cost hard work, and does Hr. Dahlerup honour for the minute accuracy which it exhibits. In this respect it far surpasses the edition of Finn Magnusen, and still more that of P. A. Munch.

Hr. A. Larsen has given us an enlarged issue of his excellent *Dansk-Norsk-Engelsk Ordbog*, 8vo. It is only seven years since the last (the fourth) was printed, which was so great an improvement on its predecessor, and now this new one is an immense advance on the former. Large space has been gained by typographical arrangements, besides which six sheets of letterpress have been added. Numbers of fresh Norse words are noted,

and the whole is an exceptionally good and trustworthy dictionary for the many who now study the important modern literature of Denmark and Norway. The author's zeal and steady aim at perfection never flag.

The long-expected second volume of Professor Thorsen's *Runic Monuments of Denmark* (*De Danske Runemindesmærker*, large 8vo, in two parts) is now ready. It embraces Jutland and the Islands. Vol. I., the province of Slesvig—now "annexed," and being remorselessly Germanized by Prussia—appeared in 1864. Vol. II., part 1, contains eighty-nine plates, excellent chemotypes by Professor Magnus Petersen; while part 2 gives the explanatory text and some additional engravings. The whole, in spite of its many imperfections, will be useful to runological students as a stop-gap, till we get the comprehensive new work on this important subject, with fresh plates, promised us by the gifted Danish linguist Docent, Dr. L. F. A. Wimmer. This publication will include Bornholm, as well as the former Danish folklands, Sconé, Halland, and Bloking. Dr. W. does not handle objects bearing the oldest or Old-Northern Runes, these being included in my *Old-Northern Runic Monuments of Scandinavia and England*, of which the third folio volume is in the press. In two or three years we may hope to receive the first quarto instalment of Dr. Wimmer's researches.

Before leaving "language," I would mention an admirable gathering of *Folk-Tales*, in the peculiar and interesting dialect of Halland in Sweden (*Halländska Sagor*, Lund, 8vo). For this group of fresh material from oral tradition, we have to thank the well-known Swede, August Bondeson. His work is first-rate; truthful in every detail, its very freshness shines everywhere through. The naïveté of some of the humorous pieces is so rich, that the gravest reader must roar. Among many familiar but valuable variants, we also find things rare or new.

In Norway, Dr. Gustaf Storm has enriched his country with a work of sterling value, *Monumenta Historica Norwegia*. This octavo brings together from all quarters, printed and MS., those Latin chronicles and dottings which illustrate Middle-Age Norse annals, from *Theodorici Monachi Historia*, and the curious *Historia Norwegie* (here also printed sepa-

rately in facsimile type, by permission of Earl Dalhousie, the owner of the codex), down to *Obituaria*. Many of these things are from scarce and dear volumes, or are previously known only in a faulty shape. Every possible correction and help is given by Storm; valuable notes, linguistic and historical, are appended, and a good index crowns the whole. It is published at the expense of the Norwegian Cultus Ministry. But Professor S. also promises a new Latin S. Olaf Legend, which has lately been pointed out to him by the Rev. Fred. Metcalfe, of Oxford, in an Oxford vellum of about the year 1200. This contains the original of several things yet left in Icelandic, besides much fresh matter.

Another valuable Norse work is a *Guide to the History of the Bible* (*Veitdning i Biblens Historie*, 8vo), especially and chiefly all the books of the New Testament, by the learned Norwegian priest, J. Belsheim, the editor of the splendid *Codex Aureus* in Stockholm. The author here examines and vindicates the genuineness and historical verity of the Gospels and Epistles, &c., in the light of every latest discovery, but in a style so clear and practical that all can follow and understand. Added are a plate of facsimiles from MSS. and a good index.

In archæology two considerable and important treatises have appeared. The one by Dr. Sophus Müller, of the Danish Museum, treats of *Animal-Ornamentation in the North* (*Dyreornamentik i Norden*, 8vo). To gather up the endless details of this class of decoration was no easy task. To apply and systematize the whole, as far as the North is concerned, was a still more daring effort. The result is a great accession of material and many fresh lights. Still I, for my part, can by no means follow the accomplished author in his theory and its application. It is, in my eyes, too much in contrast with "classical" art-facts long before Christ in Scandinavia, and with "Roman" art-facts in Great Britain long before the Viking period. But however this may be, the book shows great grasp, is richly illustrated, highly instructive, and elegantly written. I hope the gifted author, in justice to himself, will extend and re-arrange his researches, and communicate the whole in English or French.

The other old-lore essay is by a Norse antiquary, Archivar Ingvald Undset, of Christiania. It is in French, and thus accessible to all—*Etudes sur l'Age de Bronze de la Hongrie* (Kristiania, 8vo). As yet only the first part is before us, but this ably discusses a difficult question. The book contains a great number of engravings, for which the author thanks the generosity of Hr. P. Petersen, of Christiania. In this section Hr. Undset handles two series of Bronze-age objects—the brooch and the sword—follows them in their development, and pleads for the theory that Hungary was the quarter whence their chief types more immediately made their way to the Scandian lands.


In the science of god-lore, Professor Olaf Rygh, Keeper of the Christiania Museum, has published a pamphlet (*Minder om Guderne os deres Dyrkelse i Norske Stedsnavne*, 8vo) on the traces of old god-myths in Norse local names. It is solidly and cautiously drawn up, and valuable, as being founded on minute examination of such words in their older and later forms. At the same time, he points out how doubtful many of them must necessarily be from several different words having a tendency in dialects to assume a common sound and shape. He adds an exhaustive index.

Lastly, a massive cast of the remarkable sculptured and runic rock at Ramsund, in Södermanland, Sweden, has lately been placed in the Stockholm Museum. It is a technical and mechanical triumph, being no less than fifteen feet long by nearly eight feet high—the loving work of Engineer Algot Friberg. Besides a long runic inscription, it bears a group of figures connected with the antique Northern story of Sigurd the Dragon-slayer, as was first pointed out by the late Professor Carl Säve. When suddenly seen—not lying, as in the rock itself, but placed upright in the Museum—we almost fancy we are examining a colossal marble block from Babylon or Assyria. A large engraving of the whole is given in the November number of the *Hemvännen*, a Stockholm folio illustrated paper, and a detailed description is promised. Meantime we can use Säve's excellent text. Of course, the reason why the olden legend is carved on the funeral granite is because the SIGURD it

mentions proudly claimed his descent from the grand epical hero.

GEORGE STEPHENS.

Art Needlework.

HE ladies, headed by H.R.H. the Princess Christian and Lady Marion Alford, who founded the Royal School of Art Needlework a few years ago, are doing good service in directing popular attention to a special form of work in the production of which English ladies were once pre-eminent, besides reviving an almost lost art, and providing an appropriate and delightful occupation for gentlewomen. They have further obliged art lovers by organizing a most interesting exhibition of ancient English and other needlework made before 1800. This exhibition was opened on the 28th of March, and was closed on the 23rd of April, and we propose to give here a short notice of its contents.

In considering the history of this very ancient art we may well pass by the allusions to needlework in the Bible, and in the *Iliad* and *Odyssey*, and its use among the Romans and other ancient nations, as the treatment of these subjects would really lead us away from the point which is before us. We will therefore come straight to Anglo-Saxon times, when the art was in its prime. The late Dr. Rock, who was one of the chief authorities upon ecclesiastical vestments, affirmed that such of these objects as were worked in England awakened the admiration of foreigners, and were eagerly sought for abroad. Eadmer, who went with the Archbishop of Canterbury to a Council at Bari, A.D. 1098, specially mentioned that a cope given many years before by Æginoth, the Anglo-Saxon Primate, to an Archbishop of Benevento, was unmatched in beauty by any other vestment he saw in Italy, or which was worn in that numerous assembly of bishops. The so-called Bayeux tapestry, which is really a fine specimen of embroidery, the subject being entirely worked upon a plain ground by the needle, is said to have been produced by English ladies. The term *opus Anglicanum*

shows the high esteem in which English embroidery was formerly held. John, Archbishop of Marseilles, by his will, dated 1345, bequeathed to his church a complete suit of vestments and altar furniture "with English orfrays," and a charter of 1382 mentions a chasuble of red stuff "finished with orfrays from England." There are some pieces of the *opus Anglicanum* of the thirteenth century in this exhibition, one of them being the famous Sion cope, which once belonged to Sion monastery, near Isleworth, and is now preserved at the South Kensington Museum. It is thus described by Dr. Rock:—

As an art-work, done with the needle, and by an English hand, in threads of gold and silk of many colours, there is not another cope in this or any other country comparable to the Syon one. It is quite a storied vestment. On the higher part of the back is the crowning of the Blessed Virgin Mary; beneath which is the crucifixion; and lower down still, St. Michael overcoming the dragon. All about the sides are figured the apostles and many other subjects, including cherubim winged with feathers, red and many coloured like those of the peacock, and standing on wheels angelic figures, remarkably frequent in English vestments. The hood which was hung by those loops is lost; the orphreys, which seem to be woven, are ornamented with shields; and though their heraldic tinctures be fanciful, are charged with armorial bearings of some of our most illustrious English families; among others, Newburgh, Le Despenser, Mortimer, Fitz-Alan, Jeneville, Ferrers, &c.; and running all about the edge at bottom is a narrow band of emblazoned shields.

The orfrays or broad bands, which run down both sides of the cope in front, are of a later date. Chaucer alludes to this ornament in describing a robe of purple:—

Full well

With orfraies laied was every dell,
And purtraied in the ribanings
Of dukes' stories, and of kings.

In early wills many instances are to be found of rich persons bequeathing their robes to make ecclesiastical vestments, and churches often were richly supplied with these. It appears from old inventories of church furniture that Lincoln Cathedral possessed at one time thirty copes of velvet, cloth of gold, damask, satin, "baudekyn," &c., richly embroidered and many of them bearing the names and armorial bearings of the donors; while as many as ninety-four copes of different materials are enumerated as belonging to the

Abbey of Peterborough. Besides copes this exhibition contained chasubles, dalmatics, and corporals, altar-cloths and some hangings for a chapel of the fifteenth century, which are fine, although worn out.

An object upon which much work was lavished was the hearse-cloth or funeral-pall, two fine specimens of which were shown at this exhibition. One was lent by the rector of Dunstable and the other by the Vintners' Company. Each of these is covered with a variety of designs worked with the richest materials. Several of the City Companies possess these curious relics of an old custom. Herbert writes in his *History of the Twelve Companies*—"That no due token of respect might be wanting in celebrating the funerals of deceased members—indeed that they might be buried with a degree of grandeur worthy the consequence of the fraternities they belonged to—almost the whole of these fraternities appear to have had a state pall." In the year 1511 (3 Henry VIII.) it was directed that the Goldsmiths' pall was not to be lent to any other person than a goldsmith or a goldsmith's wife.

Passing from ecclesiastical work, chiefly of the twelfth, thirteenth, fourteenth, and fifteenth centuries, we come to a totally different style of art exhibited in the caps and hoods, purses and gauntlets of the sixteenth century. In the seventeenth century we have many elaborate specimens of wearing apparel which are worthy of especial attention. Several of the figure pieces are curious in their strange stiffness. One of these is an embroidered box, dated 1660, in which Elijah and the widow of Zarephath are dressed in the costume of the seventeenth century. A miniature of Charles I. worked in silk is exceedingly fine; and nothing can well be more magnificent than the Bible and Prayer Book, dated respectively 1633 and 1634, the red velvet covers of which are richly embroidered in gold and silver thread work in relief. The work of the eighteenth century is seen in a chancellor's bag, waistcoats, petticoats, and other articles of wearing apparel. Two pieces of embroidery are of historical interest as having been worked by the wife of the Earl of Derwentwater, who was beheaded for his share in the Scottish rebellion of 1715.

There are a certain number of samplers, but none of them are of any special mark, the inscription on one is amusing :—

Elizabeth Hide is my name,
And with my needle I work the same,
That all the world may plainly see
How kind my parents have been to me.

A larger show of the works of the eighteenth century was gathered together than might have been expected from the complaint of a correspondent of the *Spectator*, who declared that it grieved his heart to see "a couple of flirts sipping their tea for a whole afternoon in a room hung round with the industry of their great grandmothers." The *Spectator*, in responding to this appeal, submitted the following proposals to all mothers in Great Britain :—1. That no young virgin whatsoever be allowed to receive the addresses of her first lover but in a suit of her own embroidery. 2. That before every fresh humble servant she shall be obliged to appear with a new stomacher at the least. 3. That no one be actually married until she hath the child-bed pillows, &c., ready stitched, as likewise the mantle for the boy quite finished. These laws, if I mistake not, could effectually restore the decayed art of needlework, and make the virgins of Great Britain exceedingly nimble fingered in the business."

The exhibition was chiefly devoted to English art, but a few specimens were added of the productions of other European and some Asiatic nations. Of these the Italian embroidery is worthy of especial attention. We hope that many subsequent collections may be exhibited at the School of Art Needlework, for there must be many treasures scattered about the country which the public would be glad to have an opportunity of seeing.



Settlement of French Protestants in America.



PAPER on the first settlement of French Protestants in America in the March Number of THE ANTIQUARY has attracted so much attention that I purpose jotting down a few more remarks on the same subject, which will

render it necessary to qualify the statement that the French Protestants who were sent out under the auspices of the Baron de Sancé were the first of the large number who subsequently adopted America as their home. For it is evident that nearly ten years before De Sancé conceived the idea of an exodus of French Protestants from England to Carolina, our ambassador at the Hague was chiefly instrumental in the departure of some sixty French and Walloon families from the United Provinces, "all of the Reformed religion," to the then infant colony of Virginia. Those who are interested in the history of these early emigrations of French Protestants to America, will remember an attempt, about the middle of the sixteenth century, by Admiral Coligny, to found a colony of Huguenots in Florida, and that John Ribault, in 1562, was sent in command of two ships to take them over there.

The first intimation received by King James I. of the desire of certain French and Walloon families to go to Virginia was by letter, from Sir Dudley Carleton to Secretary Sir George Calvert, dated from the Hague, 19th July, 1621, in these words: "Here hath been with me of late a certain Walloon, an inhabitant of Leyden, in the name of divers families, men of all trades and occupations, who desire to go into Virginia, and there to live in the same condition as others of His Majesty's subjects, but in a town or incorporation by themselves; which being a matter of some consideration, I required of him his demands in writing, with the signature of such as were to bear part therein; both which I send your Honour herewith; and howsoever the demands are extravagant in some points, yet if His Majesty like of their going thither, they may be made more capable of the nature of the plantation; to which purpose they will send one (upon the first word they shall have from me of His Majesty's pleasure) expressly to treat with our Company in England."

With this despatch the English ambassador sent two inclosures, the first of which is addressed to "the Lord Ambassador of the most serene King of Great Britain," and has been endorsed by Sir Dudley Carleton, "Supplication of certain Walloons and French who are desirous to go into Virginia." The

original of this is in French, and is signed by Jesse de Forest. It may be abstracted as follows: "That His Maj. will permit fifty or sixty families, as well Walloons as French, all of the reformed religion, to settle in Virginia, and protect them and maintain them in their religion. As said families would consist of nearly 300, they wish to take a quantity of cattle as well for husbandry as for their support, and ask His Majesty to accommodate them with one ship, supplied with cannon and other arms. That they may select a spot fit for their settlement, from the places not yet cultivated, erect a town for their security, with fortifications, and elect a Governor and Magistrates. That His Majesty furnish them with cannon and ammunition, and grant them, in case of necessity, the right to make powder, bullets, &c. That His Maj. grant them a territory of eight English miles all round—i.e., sixteen miles in diameter—to be held from His Maj. with reservation of inferior Seigniorial rights, privilege of exclusive hunting and fishing, &c. That my Lord Ambassador would expedite said privileges in due form as soon as possible, that they may be ready to embark by March next, the convenient season." A translation of this "Supplication" is printed in *Documents relating to the History of New York*, vol. iii. pp. 9-10. But Carleton's second inclosure, "The Promise of certain Walloons and French to emigrate to Virginia," has never yet been printed that I am aware of, and it is by far the most interesting of the two. This also is in French, and in the form of a Round Robin, the signature and calling of the head of each family being appended, the person signing stating in an outer circle whether he is married, and the number of his children, some having only signed their marks. The grand total is 227, of whom 55 are men, 41 women, 129 children, and 2 servants.

In the centre of the large sheet of paper upon which all these signatures appear is written, in French:—"We promise my Lord Ambassador of the Most Serene King of Great Britain to go and inhabit in Virginia, a land under His Majesty's obedience, as soon as conveniently may be, and this under the conditions to be carried out in the articles we have communicated to the said

Ambassador, and not otherwise, in the faith of which we have unanimously signed this present with our sign manuals."

Within a month the Secretary of State replied to the English Ambassador that he had moved the king concerning the overture made for planting in Virginia, and that His Majesty was pleased to refer the proposition to the Council of Virginia, whose answer he inclosed, with leave, if Carleton thought fit, to show it to the French and Walloons, "and as they like the Answer they may resolve to proceed or desist."

The Virginia Company, in their answer, said they did not conceive any inconvenience, provided the number did not exceed 300, and that they took the oath of allegiance to the King, and conformed to the rules of government established in the Church of England. Land would be granted to them in convenient numbers in the principal cities, boroughs, and corporations in Virginia.

In a record of the proceedings of the Virginia Company will be found a letter to the Governor of Virginia, telling him that the Company had considered the propositions of certain French and Walloons to inhabit in Virginia, and "have returned to them so fine answer as we consider they will resolve to go;" that there will be sixty families, consisting of about 300 persons, and that he may expect them coming about next spring.

In another letter, dated 11th of Sept. 1621, the Virginia Company advise the Governor that the "Dutie" will take over "store of silke worme seed and abundance of vine plants;" and they request that "a straight charge be given for the preserving of vines and mulberry trees," adding that "because the skill of handling them is only derived from the Frenchmen, we cannot but here recommend this to your favour and regard, that they may be kindly used and cherished."

An article in the *Saturday Review* of the 5th of March last contains some interesting remarks upon French Protestant settlers in America, but the writer has fallen into some confusion with dates. Charles II. granted two patents for Carolina, one in 1663 the other in 1665, but there was no patent granted in 1670. In that year, however, the settlement of Port Royal was effected, the Articles of Agreement between

the Lords Professors of Carolina to pay £500 each for that purpose being dated in 1669, the year before.

W. NOEL SAINSBURY.



Some Early Briefs.

By S. R. BIRD, F.S.A.

PART II.

IN the reign of Charles I. the issuing of "Briefs" seems to have become more general. From a document amongst the Domestic State Papers of that reign entitled "An Abstract of the several Letters Patents for collections graunted betweene the 30th of October, 1625 and the 22th of September, 1626," it appears that eighteen briefs were issued during a period of eleven months, almost the whole of which were granted upon certificates from the Quarter Sessions. The purposes for which the collections were to be made come under the following heads:—
1. For repairing churches. 2. For losses by fire. 3. For losses by sea. Six of the eighteen briefs were issued for repairing the churches of Chiddington in Kent, Folke in Dorsetshire, Priors Lemington in Warwickshire, Woolpitt in Suffolk, St. Nicholas, Guildford, in Surrey, and Clerkenwell in Middlesex respectively. Eight were for "losses by fire," and of the remaining four, two are stated to have been for "losses by sea," one "for repairing a wharf and sea-breaches at Polperrowe in Cornwall," and one (granted to Ralf Mattress of the Isle of Thanet), for "losses by pirates at sea." Each of the collections was to be made in several specified counties, the number varying from two to twenty-one.

In 1630 a brief was issued for the relief of the town of Cambridge, which was at that time suffering great distress on account of the plague. A copy of this is preserved amongst the Domestic State Papers of that year. It appears to be the earliest specimen of a printed brief on record. It is dated the 25th June, 6 Charles I., and is addressed "To all and singular Archbishops, Bishops, Archdeacons, Deanes, and their officials, Parsons, Vicars, Curates; and to all Spiritual Persons; and also to all Justices of

Peace, Mayors, Sheriffes, Bayliffes, Constables, Churchwardens and Head-Boroughs; and to all officers of Cities, Boroughs and Towns corporate; and to all other our Officers, Ministers and Subjects whatsoever they be." After reciting that the King had been given to understand, both by the humble petition of the inhabitants of the town of Cambridge and by the special recommendation of the Archbishop of Canterbury and the Bishops of London, Winchester and Lincoln, that by means of "a grievous visitation in this time of the great contagion of the plague," the distressed inhabitants of the said town are left in great necessity and decay, the University having broken up and left their colleges, so that the great number of poor people who, whilst the scholars continued there, received great relief from them, are now like to famish, and the tradesmen in consequence of their occupation being almost of necessity forborne, are reduced to great want, "so that the whole number now receiving relief and maintenance are over 2,800 persons, the charge whereof amounts to £150 per week at least, which charge the University and town are no ways able to disburse, there being left only seven score persons who are able to contribute;" it goes on to state that, taking these things into his princely consideration, and the Archbishop and the three Bishops above referred to, having certified under their hands the great necessity that the inhabitants of the said town should be speedily relieved, and that they find no better means of doing so than "by the printing and issuing forth of Briefes for the collection of the Benevolence of charitable people within their several Dioceses," his Majesty doth order "that a collection be made of the charitable donations and liberalities of all our loving subjects within the severall Dioceses of Canterburie, London, Winchester and Lincoln and in all places within the aforesaid dioceses in manner and form following, that is to say—(1.) All and singular Parsons Vicars and Curates of the several churches and chapels within the Dioceses above-mentioned are with all possible speed to publish and recommend this collection to the charity of all well disposed persons within their churches and precincts "with an especial exhortation to the people for the better

stirring up of their liberal and extraordinary contributions in so good and charitable a deed."

(2.) The Chancellors of the said dioceses, together with two or more Justices of the Peace (to be nominated by the said Archbishop and Bishops), are to take care of the furthering of the said collection, and "to appoint the constables and other officers to assist the churchwardens and side-men, to collect this charitable relief, either in the several churches or from house to house in every parish and precinct, as the minister and churchwardens shall consider to be most behoofull."

(3.) The sums so gathered are to be by the minister and churchwardens endorsed on the back of the Brief "in words at length and not in figures," such sums to be delivered to the said justices of the peace or chancellors, together with the brief, to be by them forwarded to the Vice-Chancellor and Mayor of Cambridge.

(4.) In the cities of London and Westminster, men are to be appointed in like manner to assist the churchwardens in making the said collection.

(5.) The brief is to endure for one whole year from the date thereof.

So fertile a means of obtaining the contributions of the charitable as the brief would naturally tend to awaken the cupidity of unscrupulous and evil-disposed persons, and accordingly we find the practice of issuing forged briefs or licences to have been so prevalent at this period that on the 21st March, 1633, a royal proclamation was issued, setting forth that the Lords of the Privy Council having been informed "that His Majesty's loving subjects in sundry places of this kingdome have been much wronged and abused by forged and counterfeited Certificates and Warrants, or Licences for Collections, made in the names of Persons of Qualitie and others, his Majesties Ministers and servants," upon which public collections have been made, as well in churches as otherwise, "to the abuse of the charitie of his Majesties good subjects, and discouraging the forwardnesse of such as are well disposed to help such as have had great dammage and losses, both by Shipwracke and Pirates at Sea, and by Fire and other

casualties at Land;" his highness doth therefore by this his proclamation forbid any such collection to be made by any person on any pretence whatsoever without a warrant or licence under the Great Seal.

A summary of the contents of one of these counterfeit briefs, which appears to have been submitted to the Privy Council, and which no doubt had the effect of calling forth the proclamation above quoted, is annexed, and shows the document in question to have been of a sufficiently startling nature to awaken the sympathies of the benevolent:—

"Houl. Feb. 22, 1632-3.

"The summe and contents of a Testimoniall or "passe shewed by one Savell the bearer thereof under "the severall handes and seales of Thomas Lord Viscount Wentworthe, Lord Deputy of Ireland and "President of the North, James Lord Sanker, Thomas "Lord Thockenbridge, Sir William Ellis, Sir Thos. "Tillsley, with the Lord Bishop of London and Sir "Julius Caesar, Maister of the Rowles, certifyinge in "the said Testimoniall as the said bearer affirmed, to "the effect followinge, viz:—

"Forasmuch as the bearers hereof, James Savell "and five of his sonnes, dwellinge in the Towne and "Burrowe of Cockermoth in the County of Cumber- "land, which hath been heretofore a Towne of greate "cloathing and thereby maynteyned a greate multy- "tude of poore people, But nowe is exceedingly "decayed by reason of a lamentable fyre which did "fall from the firmament and lighted upon a gun- "powder house, wherein were diverse barrells and "greate store of gunpowder, the which fyre happened "upon the 25 day of March 1632, and in the space of "three houres burnt down and consumed 105 dwel- "linge houses with the outhouses thereto adjoyneinge, "besides the losse of the lives of 37 men women and "children with foure other women lyinge in childbed, "whoe with their younge infantes newly borne were "all burnt to ashes and 100 other people lamed. "The losses did amount to 3000*li*. or more.

"Witnessed by mee

"JOHN BROWNE, Curat of the Houl."

In the 4th and 5th of Anne, 1705, an Act was passed "for the better collecting Charity Money on Briefs by Letters Patents and preventing abuses in relation to such Charities," by which it was enacted that, from and after the 25th of March, 1706, on the issuing forth of Letters Patents for collecting Charity Money, copies thereof to the number required by the Petitioners, *and no more*, should be furnished by the Queen's printer, for which number he was to take a receipt from the person authorized to receive them, such receipt, or an attested copy thereof, to be

filed with the Registrar of the Court of Chancery.

After the collection had been made the Briefs, duly endorsed, were to be returned to the said Registrar, and if the whole number issued were not so returned, a penalty of £50 was to be enacted for each missing Brief, unless sufficient proof could be produced that the same was lost or destroyed by inevitable accident.

A registry was to be kept in each parish or chapelry of the briefs issued and of the sums thereon collected, to which persons might at all times resort without fee.

Each printed brief, before being issued, was to be stamped by the Registrar of the Court of Chancery with a stamp made for the purpose, the counterfeiting of which was to be punished by the pillory.

The "undertakers" of the collection were, within two months after the receipt of the moneys, to account for the same before one of the Masters of the Court of Chancery, who was to make his report thereon to the Court, upon which a charge was to be made upon the said "undertakers," as if decreed in a suit, due allowance being made to them for their trouble and pains of management, as well as for the expenses of printing.

Finally, all *farming or purchasing* of such charity money was declared to be illegal; any person agreeing to purchase such benefit rendering himself liable to a fine of £500.

The practice of issuing briefs for collections in churches on occasions of fire or other great calamity was continued till early in the present century, when it appears to have fallen gradually into desuetude; the custom of sending the churchwardens or other officers from house to house appears, however, to have been discontinued at a still earlier date.



The Boke of Saint Albans.*

THIS is a reprint of the first edition of the *Boke of Saint Albans* (1486), and therefore the *Treatyse of Fysshynge with an Angle* which was reproduced by Mr. Stock last year,

* *The Boke of Saint Albans*, By Dame Juliana Berners. Reproduced in fac-simile. With an Introduction by William Blades. (Elliot Stock, London.)

is not contained in the volume. The possessors of these two facsimiles, the *Boke* and the *Treatyse*, may now enjoy at their leisure those works on hawking, hunting, cote-armour, and fishing, which were the delight of mediæval England, which so greatly contributed to the formation of our national passion for field-sports, and which have left reminiscences of their precepts and terminology in Elizabethan poetry, Caroline prose, and Victorian every-day speech. Who can doubt, for instance, whence Shakespeare was indebted for the hawkers' terms which run through half of Petruchio's soliloquy, when beginning to assert his sway over the "curst" Katharine—

My falcon now is sharp and passing empty;
And till she stoop she must not be full gorged,
For then she never looks upon her lure.
Another way I have to man my haggard,
To make her come and know her keeper's call;

and much more to the same effect? Rightly to appreciate what Dame Juliana Berners had done for him, Mr. Harting's *Ornithology of Shakespeare* should be consulted, when it will be found that some of the most picturesque passages in the plays owe their inspiration to the sport of hawking, on which the Dame was an accepted authority. Walton's debts to the Dame for much of his learning on fishes, and especially for one of the finest passages of his book, are well known, and it is impossible to believe that he had not the *Treatise on Hawking*, in the *Boke*, in his mind's eye when he wrote:—

Gentlemen, if I should enlarge my discourse to the observation of the Eires, the Brancher, the Ramish Hauk, the Haggard, and the two sorts of Lentners, and then treat of their several Ayries, their Mewings, rare order of casting and the renovation of their feathers: their reclaiming, dieting, and then come to their rare stories of practice, I should break the rules of civility with you by taking up more than the proportion of time allotted to me.—*Complut Angler*, part i. cap. i.

In order to enhance the attractiveness of this reprint, an excellent Introduction has been prefixed from the pen of one thoroughly competent to deal with early printing, Mr. W. Blades. Early prepossessions, indeed, cause us to regret his somewhat destructive criticism of the reputed authoress. A certain halo of romance has long hung over Dame Juliana Berners, or Dam Julyans Barnes (as the name

appears at the end of her Treatise on Hunting), and the beautiful indistinctness of the ordinary traditions attaching to her seems to us to harmonize better with the tone of her book than Mr. Blades's agnosticism.

What is really known of the dame is almost nothing, and may be summed up in the following few words. She probably lived at the beginning of the fifteenth century, and she possibly compiled from existing MSS. some rhymes on hunting.

The force of caution could go no further than this. That she held the office of Prioress of the Abbey of Sopwell may indeed be reasonably questioned, inasmuch as her name does not appear, says Mr. Blades, "in the apparently accurate lists of all the Prioresses of Sopwell in the fifteenth century;" but there is at least one hiatus, we observe, in these lists, which old-fashioned believers may yet use to their own ends. Nor can we quite agree with Mr. Blades in his assertion that the word "dame" in the fifteenth century "meant simply mistress or Mrs.," while our sense of veneration is rudely shocked by what succeeds—"had the Dame Julyans Barnes of the fifteenth century lived now, she would have been just 'Mrs. Barnes.'" It is just possible that many will continue to cling to the lady's pedigree as set forth by Mr. Haslewood, showing that she was daughter of Sir James Berners, of Berners and Roding, Essex, who was beheaded on Tower Hill in 1388, and that the family inheritance passed on to the Knyvets, and thence to Richard Bokenham, to whom the barony of Berners was adjudged in 1720. Nor will they rest contented in an attempt to evacuate the title "dame" of honour, remembering that the word, as used among the Benedictine nuns, implied the possession of property, and that they who bore the title enjoyed more consideration and greater deference in a Benedictine society, as paying for their maintenance, than those sisters who performed more menial duties and waited upon their richer companions. For the rest of Mr. Blades's Preface, however, we have nothing but commendation. He shows that the printer of this volume was "our sometime schoolmaster of St. Alban," as Wynkyn de Worde terms him. Moreover, the first six books which this unknown schoolmaster printed at the St. Albans' press were in Latin. Late in his career he determined to use the

English tongue; the *Chronicles of England* and *The Boke of St. Albans* being the result. Whence he derived his types is, in the present state of palæotypography, an inscrutable puzzle; but it is possible that further researches may disclose the secret. As for the bibliography of the *Boke*, partly from its extreme popularity, which led to numerous editions being printed throughout the sixteenth century, partly from the extreme rarity of these at present and the manner in which they are dispersed throughout the country in different collections, it has long been known that this is a most difficult task to enter upon. Mr. Blades traces them roughly through that century to the fewer editions of the seventeenth, Dallaway's reprint of *The Book of Cote Armour* in 1793, and Haslewood's in 1810. After the first edition two plates were inserted, each as curious as the well-known figure of the man angling in the *Treatise on Fishing*. In one of these, gentlemen are depicted going hawking with two dogs like Italian greyhounds; the other is a plate of birds, among which a peacock and swan are conspicuous, and a lion is seizing a bittern.

The *Boke* is frequently alluded to, and a few lines are, every now and then, in modern literature, extracted from it as a quotation; but for most men, even for those well read in early English literature, its contents are literally a sealed book. The first Treatise in the *Boke* is on Hawking. There is no title-page, or date, or place of printing prefixed, which are usual omissions in very early printed books, although the schoolmaster had inserted the date 1480 in a book which he had previously printed at St. Albans, De Saona's *Rhetorica Nova*. It ends simply, "explicit." In all probability the dame compiled it from the many manuscripts on Hawking, which so universal and entrancing a sport at the time she lived must have called forth.

The proper terms to use of hawks are given; they "eyer" and do not breed; when they can just leave the nest they are "bowesses;" after St. Margaret's day, when they fly well they become "branchers," and then they may be taken. The reclamation of a hawk, its diseases and their remedies, are entered into at great length. The creauce and jesses are next explained. The bells the falcon must bear are not to be too heavy, or

cracked, and one is to be a semitone under the other.

The Treatise ends with assigning to each rank and condition of men its appropriate hawk; a king has a gersfalcon, an earl a peregrine, a lady a merlin, a young man a hobby, a priest a sparrow-hawk, and "an holiwater clerke" a musket.

The Treatise on Hunting which succeeds

from its didactic sententious style, was intended for children to learn by heart.

The chase of the hare, the hounds, the manner in which they are to be managed when hunting and the like, are learnedly explained. The technical terms for the cries made by the different beasts of chase are next given; the "hert" bellows, the buck groans, the roebuck bells. Sir W. Scott,

How Gentilmen shall be knawyn from churlis
 & how they first began . And how Noe deuydyd
 the world in . iii . partit to his iii sonnys .

Now for to deuyde gentilmen from churlis in haast it shall be
 preued . Ther was neuer gentilman nor churle ordenyd by kyn
 de bot he had fadce and modce . Adam and Eue had nothyr fa;
 dre nor modce . and in the sonnys of Adam and Eue was foun
 de bothe gentilman and churle . By the soonnys of Adam and
 Eue Seth Abell and Cayn deuyded was the rofast blode fro
 the vngentilt . A brother to slep his brother gerazy to the lall
 where myght be more vngentelnes . By that did Cayn become
 a churle and all his offsprynge after hym by the cursynge of god
 and his olone fadce adam **A**nd Seth was made a gen
 tilman thowh his fadres and moderis blissyng . And of the
 offsprynge of Seth Noe come a gentilmen by kynde

commences with a Preface, which is evidently from the printer's own pen, pointing out that herein will be found the manner of hunting "all maner of beestys, wether thay be beestys of venery, or of chace, or rascall." The dame has put her composition into verse, and that, sooth to say, of a somewhat doggerel kind, as the opening will testify. Mr Blades thinks that the whole treatise,

indeed, makes the red deer "bell," certainly no more appropriate term could be found for the curious roaring of these animals in October. The beasts in season at the different periods of the year are pointed out, and the mode of breaking up a hart taught with a sufficiency of technical terms to satisfy the greatest martinet on these abstruse points. The verses end with

the following colophon, which is regarded as showing the authorship of the volume.

Explicit Dam Julyans
Barnes in her boke of huntynge.

He who is curious in the terminology of hunting and interested in that sport as followed in the fifteenth century will find much to reward him in these injunctions of the Dame.

Seven pages seem to have remained blank in the last quaternion of the printer's arrangement when these rhymes were concluded, and he appears to have filled them up with a miscellaneous collection of proverbs, odd sentences, and rhymes, most of which are well known in many manuscripts of early poetry.

The third treatise in the *Boke*, the *Liber Armorum*, is divided into two tractates; the first being a compendium of heraldry, with especial reference to its antiquity and worthiness, the second teaching the blazoning of arms. In many respects this last treatise is the most curious of the three, and will, perhaps, better repay the ordinary scholar.

The Dame begins with heaven, the orders of angels, Lucifer and his "mylionys of aungelis," tracing the science of heraldry from very early times indeed. The fac-simile of the original, on the previous page, will put this learning with more vividness before the modern reader.

A little further on she announces, perhaps from a remembrance of the *Phenissæ* of Euripides, that cote armour was first used at the siege of Troy. Next come the nine precious stones and their signification, the virtues of chivalry, those of gentlemen, and their contrary vices, the order of knighthood and a knight's duties. The different kinds of gentlemen are then examined—*i.e.*, a gentleman of ancestry, a gentleman spiritual, and the like.

Of the many modes in which the *Boke* illustrates the history of our language, we forbear to speak. Our object is attained if attention be called to this careful reproduction, which is so like the original and almost priceless *Boke* that it would never surprise us to hear that, with a little clever manipulation, a copy of it had been passed off as an original from the St. Albans' press of 1486. In any case, whether as a specimen of early English printing, a manual of great value to the philologist, or a picture of the sports in which our ancestors took such delight, it is alike interesting.

Reviews.

The Register of Malmesbury Abbey. Preserved in the Public Record Office. Edited by the late J. S. BREWER, M.A., and C. T. MARTIN, B.A., F.S.A. (London: Longmans & Co.; Trübner & Co.) Royal 8vo, 2 vols.



THE latest addition to the important series of *Chronicles and Memorials*, issued under the direction of the Master of the Rolls, renders accessible to the student another of the valuable monastic chartularies which have hitherto hardly received the attention they so well merit. These, in most instances finely illuminated, Registers have been the means of preserving to our times thousands of deeds, the originals of which have long since disappeared—utilized, perhaps, "to stop the bung-holes of ale-barrels," or "to cover school-books," as was actually the case with some of the documents in the library of Malmesbury Abbey. The manuscript which furnishes the contents of these two handsome volumes of 1,000 pages and upwards, is now preserved among the records of the Queen's Remembrancer's side of the Exchequer, where, it may be parenthetically noted, will also be found similar registers for Torre, Godstowe, a house at Coventry, Newstead, Chertsey, Oseney, St. Augustine, Canterbury, Ramsey, the College of Warwick, and Langdon. Besides the usual documents of a private nature which make up the bulk of these ancient ledger-books, the Malmesbury Register contains many documents of public interest. Such are, the first charter of Henry III., granted in the ninth year of his reign; the "Carta de Foresta" and the "Carta de Sectis;" the provisions of Merton; and the Statutes of Westminster, Winchester, and Gloucester. There is also a short French Chronicle of the Kings of England, from the landing of Brutus down to the accession of Edward I. These portions of the Register are, however, of comparatively small value as against the vast store of information connected with the temporal affairs of the Abbey. Noteworthy among the appurtenances of this house is the vineyard, which, from the wording of the manuscript now under consideration, would certainly seem to have been one for grape vines, and not an orchard of fruit trees, as some writers have suggested with reference to these early notices of open-air vineyards. Mr. Martin, however, considerably hopes "that the *dolium vini clari et purissimi*, given annually by Abbot Colerne to the Convent, did not come from the Abbey vineyard, as, if so, the monks who drank it on his anniversary may not have felt very charitably inclined to pray for the soul of the donor." The deeds registered in this chartulary cover a period dating from the end of the seventh century to that of the thirteenth century. Some idea of the extent of the possessions of Malmesbury may be formed from the fact, that Edward the Confessor's confirmation endowed the Abbey with nearly 300 hides of land, or something like 70,000 statute acres, according to Mr. Eyton's Domesday calculations. Our space will not allow us to do more than refer our readers to pp. 382-385 of vol. ii., where some curious regulations as to diet in the monastery furnish an interesting

glimpse of the inner life of these monastic establishments. What Mr. Martin modestly terms "the mechanical part of editorship," is characterized by scholarly care throughout.

The Crypt of Canterbury Cathedral; its Architecture, its History, and its Frescoes. By W. A. SCOTT ROBERTSON, M.A., Honorary Canon of Canterbury. (London: Mitchell & Hughes. 1880.) 8vo, pp. viii.-122.

Previous writers on Canterbury Cathedral have been too much occupied with the upper portion of that grand old building to pay the attention to the crypt which its distinctive character deserves. Canon Scott Robertson has now come forward to remedy this omission, and he has produced a most valuable history of the crypt in all its details, which is fully illustrated with plates of the carved capitals of columns, and of the frescoes, one of these last being an admirable chromo-lithograph of the fine fresco illustrating the incident of the naming of John the Baptist, besides several plans.

There is a peculiar interest connected with crypts, the particular use of which is but little appreciated nowadays, and this particular one exceeds all others in size, as much as it excels them in beauty and historic incident. It was built by Ernulf, prior of Christ Church, under the auspices of Archbishop Anselm, between A.D. 1096 and 1100, and the design exhibits a boldness and originality of conception that does great honour to the genius of the architect.

The tomb of Becket was the glory of the crypt. Here miracles were supposed to be wrought, and, in fact, so great was the virtue of the tomb, that the healing powers which emanated from it were spread over the whole crypt. Its fame was spread abroad over the civilized world, and with it the renown of the cathedral itself also grew. Louis VII. of France came here, clad in pilgrim's weeds, to pay his devotions in the year 1179. His munificence was great, and among his princely offerings was a grant in perpetuity of 100 Parisian muys (*i.e.*, 1,600 gallons) of wine per annum to the monks of Christ Church. The frescoes of St. Gabriel's Chapel appear to have been painted in the twelfth century, and the colour was laid on when the plaster was fresh. These are most fully described by the author, and the account forms an interesting chapter in the history of fresco painting in England. In conclusion, a few words of notice must be given to the French church, which has found a home in the crypt since the time of Queen Elizabeth. The Walloon congregation of French Protestants maintained a close approximation to the Genevan forms of worship, but in 1709 there was a secession of those who wished to conform to the rights and ceremonies of the Anglican Church. Ultimately the Conformist Church was abolished, but the present pastor and four of his predecessors in the last century received Episcopal orders.

It is not easy in a short notice to do anything like justice to the amount of sound work exhibited in this book, but we may safely say that it is one which must be consulted by all interested in ecclesiastical architecture.

A Compendium of the History of Cornwall. By the Rev. J. J. DANIELL. Second Edition, with Corrections and large Additions, by J. H. COLLINS, F.G.S. (Truro: Netherton & Worth. 1880.) Small 8vo, pp. xv.-340.

Cornwall is, from varied causes, the most interesting county in England. It appeals to the historian, the antiquary, the philologist, the geologist, the practical man, and, not least, to the poet, the artist, and the lover of beautiful scenery. Ancient traditions of the connection of Cornwall with the Phœnicians, the Jews, and the Romans are, it is true, somewhat vague, but in later times facts become more definite, and we find the Cornishman making his mark, not only in Cornish, but also in the national history. The distinguished men who have owed their birth to the Duchy form a goodly list, and most departments of action and learning are represented in it. The many points of interest in Cornish history are here dealt with in a clear and systematic manner. The book is divided into two parts:—1. General history, includes civil and ecclesiastical history, physical description, climate, agriculture, political condition, roads, social condition, language and literature, geology, mineralogy, and mining. 2. Parochial history, contains a full account of the nine hundreds into which the county is divided. We can confidently recommend this volume to those who are interested, and they should be many, in the history of this most characteristic corner of England.

The Great African Island. Chapters on Madagascar. By the Rev. JAMES SIBREE, Jun. (London: Trübner & Co. 1880.) 8vo, pp. xii.-372.

A great many books have been written about Madagascar and its people, but still Mr. Sibree's work will be much appreciated by students of savage life and customs. Mr. Sibree has spent several years in Madagascar, and is entitled to be heard upon a subject that has been his constant source of study all the time of his stay in the island. The book before us gives a popular and exceedingly interesting account of the physical geography, geology, natural history, and botany of the country, and some researches into the origin and divisions, customs and language, superstitions, folk-lore, and religious beliefs and practices of the different tribes. Here is material enough for the scholar to add fresh items of fact to his own collections; and we recommend Mr. Sibree's book very warmly to our folk-lore readers. They will be able to penetrate with Mr. Sibree into the interior of Hova houses, and see there the utensils of primitive life, and hear related the customs and superstitions which are practised. Animals, birds, trees and plants have their folk-lore surroundings in Madagascar, as in England; and there are fabulous animals, lucky and unlucky days and times, lucky and unlucky numbers, actions, &c.; witchcraft, charms, and superstitions of home and family life; marriage, sickness, and death. The book is accompanied by very useful physical and ethnographical sketch-maps and a few illustrations, and there is a fairly good index.

An Attempt to Discriminate the Styles of Architecture in England, from the Conquest to the Reformation, with a Sketch of the Grecian and Roman Orders. By the late THOMAS RICKMAN, F.S.A. Seventh edition, with considerable additions, chiefly Historical, by JOHN HENRY PARKER, F.S.A. (Oxford & London: Parker & Co. 1881.) 8vo, pp. xvi.—344.

There is no small reason for marvel in the fact that a book written by a Quaker, and published sixty-four years ago, should continue to be at the present day the leading authority upon the styles of Gothic architecture. At a time when true principles were little understood Thomas Rickman reduced confusion into order, and discriminated (to use his own word) with rare intelligence the characteristics of the different styles prevalent in England at various periods. Attempts have been made to supersede his nomenclature, but these have been unsuccessful, and his work remains unassailable.

The second edition appeared in 1819, the third in 1825, and the fourth in 1834. In 1848 the fifth edition, under the editorial care of Mr. J. H. Parker, was published; and the present one is also due to the same veteran antiquary, to whose researches we owe so much information respecting domestic as well as ecclesiastical architecture.

It is useless to review a book that has been so long before the public; but those who know it will be glad to learn that a new edition has appeared, and those who do not know it cannot too soon make themselves acquainted with it. Mr. Parker justly observes that "an accurate drawing of the object is worth more than a whole chapter of description;" and he has certainly acted up to his views, for this volume teems both with woodcuts and steel engravings of fine old examples, so that the book is most delightful to the eye at the same time as it is instructive to the mind.

Henry Martin (Men Worth Remembering). By the Rev. CHAS. D. BELL, D.D., &c. (London: Hodder & Stoughton. 1880.)

Henry Martin, the missionary, was a remarkable man, and certainly worthy of remembrance. Life in India and a voyage thither were not at the beginning of this century what they are now; and the motive which could lead a young man of genius to renounce home, kith, kin, and country, for the toils and perils which Martin consciously faced and underwent, could only have been that lofty enthusiasm which was undoubtedly the mainspring of his life. The execution of this little biography is in nowise remarkable: yet the subject is interesting; and naturally the narrative gathers interest as the short life of the young missionary approaches its tragic close. He had first-rate abilities, of which his philological studies and his translations are a proof; and many of his actions showed good sense and tact, as, for instance, the introduction of the Sermon on the Mount into his schools. His declining the Missionary Church at Calcutta, and preferring to remain at Dinapore among the Natives, was very characteristic. The man, however, is most clearly recognized in his journeys—from Chunar to Cawnpore, and then again from Cawnpore to Shiraz. In the first, his absolute disregard of physical comfort, or even

health, in his eagerness to get to his work, are remarkable; and in the last his sufferings were simply terrible. However we may regard his opinions, it is impossible not to kindle as we read of his heroic self-devotion. His life was a spiritual triumph.

Chapters in the History of Old St. Paul's. By W. SPARROW SIMPSON, D.D., F.S.A. (London: Elliot Stock. 1881.) 8vo, pp. xi.—304.

It is hardly necessary to tell the readers of THE ANTIQUARY that this is a good book, for they have already had a taste of Dr. Simpson's powers of description in his interesting "Walk Round Old St. Paul's" (vol. iii. p. 49). The author has long been known as an authority on the subject, and last year he supplied the learned with his *Documents Illustrating the History of St. Paul's Cathedral*. Now he has prepared a volume which will be alike acceptable to learned and unlearned. All know that old St. Paul's was one of the finest cathedrals in England, that it was in fact sixty-six feet longer than the one at Winchester, that the spire and tower together were 493 feet in height; but the new cathedral has stood in its place for two centuries, and necessarily the popular knowledge of the history of the old one has become somewhat faint. The exterior and interior are both described, as well as the frequenters of Paul's Walk, and Paul's Cross, with its chief preachers, occupies an important place. The prison called the Lollard's Tower, which has been very generally supposed to be at Lambeth Palace, is proved to have been within the precincts of St. Paul's. Besides these subjects, we have three very valuable chapters on the early history of religion in London, on the personal staff of the cathedral in 1450, and on the ritual and religious services. It is not the author's fault if the reader does not obtain a very clear idea of the arrangements of a cathedral of the old foundation, and a vivid picture of the historical scenes that were enacted within the narrow space known as St. Paul's Churchyard. The printer and publisher have joined to produce a most delightful looking volume, and the binder also must not be forgotten, for he has succeeded in obtaining in cloth a remarkable reproduction of the calf binding of the last century.

Popular Romances of the West of England; or, The Drolls, Traditions and Superstitions of Old Cornwall. Collected and edited by ROBERT HUNT, F.R.S., with illustrations by GEORGE CRUIKSHANK. Third edition, revised and enlarged. (London: Chatto & Windus. 1881.) 8vo, pp. 480.

Mr. Hunt has printed on the back of his title-page the following quotation from Campbell:—

"Have you any stories like that, guidwife?"

"Ah," she said there were plenty of people that could tell those stories once. I used to hear them telling over the fire at night; but people is so changed with pride now that they care for nothing."

The question is—Is this view correct? It has general opinion in its favour, but on the other side there is this delightful book full of information gathered from the mouths of the people. Certainly it relates to a corner of England specially rich from various

causes in folk-lore, and the materials were mostly collected fifty years ago; but it is not clear but that, if collectors were to set about their work in the right way, many tales and many relics of superstition might still be saved from oblivion. The peasantry retain many of their old beliefs, but they are half-ashamed of them, and will not allude to them unless they are approached with tact.

It is a great satisfaction to find a book of the sterling character of these *Popular Romances* arrived at a third edition, and one can only express surprise that such a store, which is sufficient to have occupied a lifetime in the collection, should be the production of one whose name stands so high in a totally different field of research, and who has done so much for geological science. Happy is he who, living in the midst of facts and statistics, has been able to keep alive within him an interest in the ancient beliefs of his native county of Cornwall. The reader who studies this book thoroughly is likely to become no mean authority upon the subject of fairy mythology. Here are full accounts of the giants, the fairies, the mermaids, the demons and spectres, something about the rocks and stones that are so common in Cornwall, notices of the lost cities, some of which have disappeared within historic times, and of fire worship. In the second series we have a rather different class of subjects, such as legends of the saints, of King Arthur, of holy wells, and of the mines. Other superstitions are fully noticed, and the whole is concluded with some excellent stories. This new edition of an old favourite is produced in excellent style, and forms a charming volume. While duly thankful for such a book as this, we cannot but express our regret that there are not many more such devoted to other parts of the kingdom.

Debrett's Illustrated House of Commons and the Judicial Bench. 1881. Compiled and Edited by ROBERT HENRY MAIR, LL.D. (London: Dean & Son.) Small 8vo; pp. xvi.-452.

We need not dilate upon the usefulness of a biographical dictionary of members of Parliament, but this book is something more than that. Besides the armorial bearings of the members, those of the various counties, cities, boroughs, universities, and Cinque ports returning members to Parliament are also given; and in addition there are lists of the peers and peeresses of the United Kingdom and Ireland, and full accounts of the judges and recorders. At the end are some useful lists, and a valuable dictionary of technical parliamentary expressions.

Meetings of Antiquarian Societies.

METROPOLITAN.

SOCIETY OF ANTIQUARIES.—March 10.—Mr. E. Freshfield, V.-P., in the Chair.—Mr. J. T. Widger exhibited a flint implement found in the caves at

Torbryan.—The Rev. J. Lloyd exhibited a very beautiful MS. of the Vulgate, date late thirteenth century.—Mr. J. Brown, jun., exhibited a curious German astronomico-astrological manuscript of the fifteenth century, the production of some German artist of the Augsburg school. It was copiously illustrated with astronomical and astrological pictures, signs of the zodiac, &c. Mr. Brown entered into full details on this subject, on the authority of Professor Sayce and Mr. F. Lenormant.

March 17.—Mr. H. Reeve, V.-P., in the Chair.—Sir H. Dryden, Bart., exhibited a silver brooch, in open work, in the shape of a heart crowned. On the back was scratched the word "vertue." Date seventeenth century.—Dr. W. Legg exhibited three communion cups from the churches of Swinefield, Hawkinge, and Stanford, in the county of Kent, of the dates 1562, 1565, and 1586 respectively. This exhibition was accompanied by some remarks from Mr. W. Cripps.—Mr. R. S. Ferguson exhibited two communion cups from Hayton and Bolton respectively, in Cumberland, which Mr. Cripps assigned to about the year 1565. Mr. Ferguson also exhibited a silver tankard from Drumburgh Castle with the year letter for 1678.—Mr. A. W. Franks exhibited a curious circular Saxon seal, found in a garden at Wallingford, and made of some kind of ivory. Along with it were found a small comb and a bone, both of them perforated for suspension. In general appearance it resembled the Wilton seal of Eadgitha or Edith, figured in the *Archæologia*, vol. xviii. p. 40.—The Rev. W. C. Lukis laid before the Society a further report of his survey of prehistoric monuments in the West of England, and especially on those of Dartmoor—a survey which, as on two former occasions, he had executed at the instance and on behalf of the Society. To Dartmoor, Mr. Lukis believed, must be assigned the blue ribbon in respect of the multitude and interest of its rude stone monuments.

March 24.—Mr. Edwin Freshfield, V.-P., in the Chair.—The Secretary read a Paper, written by Mr. P. Orlando Hutchinson, upon the gradual decay of ruins, especially castles and abbeys.—Mr. C. S. Perceval exhibited and described various seals and matrices, including those of Ecclesiastical Courts, *temp.* Edward VI.; of the lordship of Chirk, *temp.* Henry VIII.; of the borough of Dunwich; and some Italian specimens, among which were the seals of the University of Bologna, and of a doctor in law, representing him in the act of lecturing; and also those of Azzo d'Este, Marquis of Ferrara at the end of the thirteenth century, and of Malatesta de Rimini, who lived about a century after.—Mr. Ferguson exhibited some stone implements from Cumberland and Westmoreland, and maps prepared by him showing the Roman roads and remains in those counties.

March 31.—Mr. A. W. Franks, V.-P., in the Chair.—Mr. J. H. Cooke exhibited a flint implement from Stinchcombe Hill, Gloucestershire. It was of neolithic type, and had been broken in two, the fractured end having been afterwards shaped so as to fit a handle.—Mr. W. M. Wylie communicated a note which he had received from Dr. Keller, on the presumed use of a wooden post which had been previously described to the Society (*Proceedings*, viii.

p. 253), and which Dr. Keller believed to have been used as a "monkey," or rammer, for driving piles into the bottom of the lake.—Mr. E. Freshfield made the following exhibitions and communications: 1. A collection of stone implements from Smyrna; 2. Some specimens of carved wood from churches in European Turkey, probably portions of a bishop's throne; 3. A stone capital from the church of St. Nicholas, Constantinople, with a puzzling monogram; 4. A stone tablet from some Bulgarian church, with a representation of the Trinity; 5. An account of the church of the Kalenders in Constantinople.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—March 16.—The Rev. S. M. Mayhew in the Chair.—Mr. R. Blair exhibited sketches of a Saxon tombstone at Monkswearmouth, found in the repair of the church, and now preserved in the vestry.—Mr. Cuthbert Bede described an early bronze stopper recently found in Rutland, and Mr. Saunders a copper coin of Byzantine date, taken from the city wall of Hereford.—Mr. H. Fisher produced a bronze bell of German work.—Mr. Chasemore described the discovery of flint flakes on the banks of the Thames at Putney, and Mr. W. Smith exhibited several others from the northern heights of London, from positions fully sixty feet above the present level of the Thames.—Mr. R. Smith sent sketches of some rare pilgrim signs, derived from a Continental source.—Mr. Ferguson produced a large collection of knitting-sheaths from the Wigton district, Cumberland.—Mr. L. Brock described various fictile articles recently found in London.—The Chairman exhibited a series of Venetian and other glass vessels.—The first Paper was on the "Discovery of two Roman Pottery Kilns on West Stow Heath, Suffolk," by the finder, Mr. H. Prigg.—The second Paper was by Dr. Stevens, of Reading, and was descriptive of some curious discoveries made while excavating in the river Kennet at that town, for a new bridge. Mediæval relics were met with, beneath these others of Roman date, while at the lowest level reached were many bones of prehistoric and extinct animals, with knitting implements of very remote age.

April 6.—Mr. T. Morgan, F.S.A., in the Chair.—The discovery of a large number of ancient British remains at Kingston Hill was reported, and a series of the articles found were exhibited by Mr. H. Clutton.—Mr. Cecil Brent read a short Paper on a remarkable pack of playing cards which he has discovered packed into the covers of a book printed in 1559 at Nuremberg.—Mr. Loftus Brock exhibited some curious iron and bronze articles of early date recently found in the Farringdon Road.—Mr. W. de Grey Birch reported the discovery of a curious fifteenth-century watering-pot, found at Messrs. Waterlow's premises, Westminster, 10ft. below the surface.—The Chairman read a Paper on the Roman Mosaics of the Villa at Brading, Isle of Wight, and suggested that the enigmatical "cock" pavement in reality represented emblematically the four seasons of the day.—A Paper was then read on the early Norman Cathedral of Bath by Mr. T. J. Irvine. The present abbey church stands only on the site of the nave of the larger building, the foundations of which were partially uncovered during the recent repairs.

LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY.—March 14.—Lord Talbot de Malahide, President, in the Chair.—Mr. F. E. Price, F.S.A., read a Paper on "Roman London, and the Recent Excavations therein." Mr. Price said he should confine his remarks to the excavations which had recently been made on the site of Leadenhall Market. No portion of the ground would equal in interest the east of Walbrook, which was most prolific in Roman remains. The enormous depth at which these remains were found, compared with other excavations, proved that it was here they were to seek for the first city. The area on the other side of Leadenhall Street was not only covered with Roman remains, but they had every reason to believe they were the remains of one immense building. He called attention to some very fine tessellated pavement, which formed a portion of this building, and other early forms of masonry which could not have belonged to small buildings. The walls, too, ranged from three to as much as twelve feet in thickness, and the depth at which these excavations had proceeded was a trifle over sixteen feet, corresponding with the depth at which other Roman remains had been previously found. Having referred to the great antiquity of St. Peter's, Cornhill, Mr. Price said, in the reign of Richard III. a fire took place which burnt down Leadenhall and other adjacent buildings. It was usual to speak of all ancient ruins as having been burned, but there was nothing to prove that these relics had ever been touched by fire, which was another evidence of their antiquity.

SOCIETY OF BIBLICAL ARCHÆOLOGY.—April 5.—Mr. Walter Morrison in the Chair.—The following communication was read by Mr. Ernest de Bunsen:—"The Times of Israel's Servitude and Sojourn in Egypt." Abraham entered Egypt 215 years before Jacob. It was submitted that the 400 years of servitude under the rule of the Shepherds were closed by their expulsion at the battle of Sharhana, in "the year five" of Ahmes, according to the Elkab inscription, and that the Hebrew servitude commenced with Abraham's, not with Jacob's, entry into Egypt. Starting from the former, the Exodus took place 215 years earlier than has hitherto been supposed by Biblical and by Egyptian authorities, not towards the end of Dynasty XIX. but at the beginning of Dynasty XVIII.—Mr. Theo. G. Pinches made a communication on the consonants *s*, *r*, and *z*, in Assyrian.

ROYAL SOCIETY OF LITERATURE.—March 23.—Sir P. Colquhoun, Q.C., in the Chair.—Mr. C. F. Keary read the first part of a Paper on "The Genuine and the Spurious in the Eddaic Mythology." The writer pointed out those features of the Eddaic mythology which appeared to him of genuine and early Germanic origins, and examined the myths of death and of the other world which are presented to us in the two Eddas. He laid special emphasis on the belief connected with the burning of the dead—a rite he considered more Teutonic than Celtic. Even among the Northern Germanic races, however, this rite was falling into disuse at the beginning of the twelfth century, so that its influence on the construction of the Eddaic myths must be referred to an earlier date than the age of Somund. Mr. Keary then quoted from the Arab traveller, Ibn Hankal, tenth century, an account of

the funeral rites of a Gothic people then inhabiting the north of Russia, and compared this with the account of the funeral of Baldar.

ANTHROPOLOGICAL INSTITUTE.—March 8.—Mr. F. W. Rudler, V.-P., in the Chair.—A collection of rubbings taken from door-posts and window-frames in New Zealand was exhibited. They were chiefly interesting from the proof which they afforded of the clear influence of matted and woven materials on the ornamentation of stone architecture, a parallel to the influence of wood architecture on stone architecture pointed out by Fellowes in Lycia and by Lepsius in Egypt; also from the remarkable coincidence between some of these ornamentations and the outlines on the tombstones of Mykenae.—A short note by Mr. S. E. Peal, on Assam pile-dwellings, was read, and was illustrated by a series of sketches by the author.—Lieut.-Col. R. G. Woodthorpe, R.E., read a Paper on "The Wild Tribes inhabiting the so-called Naga Hills on our north-eastern frontier of India." The Paper dealt only with the Angami Nagas, who, it was stated, differ from all the other hill tribes of Assam in many important particulars, such as physical appearance, architecture, mode of cultivating, language, and dress. They build their houses resting on the ground and not raised on piles, as do all the other hill tribes of Assam (except the Khasias), and after a pattern not seen elsewhere. In dress, the Angamis differ most strikingly from all the other tribes in the kilt or short petticoat of dark cloth ornamented with rows of white cowrie shells, the waist-cloth of all other Nagas consisting only of a flap of cloth in front and behind, and often only in front. The Angamis erect tall monoliths in commemoration of the dead or of some social event. These monoliths, often of great size, are dragged up-hill on sledges running on rollers.

March 22.—Mr. F. W. Rudler, V.-P., in the Chair.—Mr. R. W. Felkin exhibited a series of photographs of scenes and natives of Central Africa, taken by Herr Buchta.—Prof. Flower exhibited a collection of crania from the Island of Mallicollo, in the New Hebrides, which have been lately presented to the museum of the Royal College of Surgeons by Mr. Luther Holden. A few years ago Mr. Busk described some skulls collected in the island by the late Commodore Goodenough, and found that they all showed signs of having undergone alterations in form from pressure applied in infancy. The present collection corroborates Mr. Busk's views. This is the more remarkable, as on no other of the numerous islands of the neighbouring ocean is the practice known to exist. Beside the deformed crania the collection contained several monumental heads, said to be those of chiefs. In one case the hair has been entirely removed, and a very neatly made wig substituted. The head thus prepared is stuck upon a rudely made figure of split bamboo and clay, and set up in the village temple, with the weapons and small personal effects of the deceased.—Mr. Joseph Lucas also read a Paper on "The Ethnological Bearings of the terms Gypsy, Zingaro, Rom, &c."

NUMISMATIC.—March 17.—Mr. J. Evans, F.R.S., President, in the Chair.—Mr. A. E. Copp exhibited specimens of various farthings and halfpence of Queen Anne's reign.—Mr. R. A. Hoblyn exhibited a proof of the large farthing of Charles II. in silver, with the

rare date 1675; also a proof of the Maltese *grano*, or one-third of a farthing, of 1866.—Professor P. Gardner communicated a Paper "On Floral Patterns on Archaic Greek Coins," in which he expressed his opinion that the device on the coins of Corcyra, commonly called the Gardens of Alcinoüs, does not represent a garden but simply a flower or floral ornament, similar to that which is also to be seen on early coins of Cyrene and Miletus, &c.—The Rev. Canon A. Pownall contributed a Paper "On a recent Find at Nottingham of Coins of Henry I. and Stephen," with the object of calling attention to certain defaced coins of Stephen, of which there are a large number in that hoard. These coins have been defaced in the die before striking, the intention having been to obliterate the king's head.

ROYAL ASIATIC SOCIETY.—March 22.—Sir H. C. Rawlinson, K.C.B., in the Chair.—Professor Beal read a Paper on "The Chinese Inscriptions lately discovered at Buddha Gaya," and, in connection with this part of his subject, referred to the travels of fifty-six Buddhist pilgrims from China to India, whose history has been written by I-tsing, a Chinese priest-writer of the sixth century A.D.

ST. PAUL'S ECCLESIOLOGICAL SOCIETY.—March 31.—Mr. E. J. Wells in the Chair.—The Rev. S. M. Mayhew read a Paper on "Baal Worship and Baalitic Practices connected with Modern Times." Incantations, so common in Ireland, Scotland, and in some parts of England, were but so many remnants of Baalitic practices of the past. A number of Celtic spearheads and other objects were exhibited as descriptive of the subject.

PROVINCIAL.

ANDOVER ARCHÆOLOGICAL SOCIETY.—March 28.—Rev. C. Collier, President, in the Chair.—Dr. F. Elliott read a Paper on "The History and Antiquity of some of the Amusements of the English People." He briefly described chivalry as Teutonic, and carried by the ancient German race to the various countries in which they implanted and developed Teutonic tastes and institutions, and added that it was suitable to their warlike instincts and aspirations for power and glory. He then traced the progress of the tournament up to the fifteenth century, when the romance of chivalry had declined, and with it the tournaments began to decline also, until the end of the sixteenth century, when they quitted the scene, never more to reappear. The lower classes emulated its spirit in a game of still greater antiquity, called the quintain or tilting, which appeared to have been common amongst the Romans, and to have continued a pastime of the lower English classes until the seventeenth century. He explained the nature of the pastime, and then passed on to speak of falconry, or hawking, which was much practised by the monarch and nobles of early history, and continued to flourish as the most fashionable of field sports, both with ladies and gentlemen, until the seventeenth century. Referring then to certain cruel and inhuman sports, of which our ancestors were passionately fond, he spoke of cock-fighting and bear and bull baiting. Cock-fighting still existed on a limited scale amongst some of the lowest in large cities and the colliers of the north of England. Cathedrals and convents fur-

nished the earliest examples of scenic representation in the plays termed "Miracles." He entered somewhat fully upon the character of these plays, also "Mystery" and "Morality" plays, adding that the latter may fairly be said to have laid the foundation for our modern tragedies and comedies. Pageantries were next dealt with, as exhibiting three elements—the dramatic, the allegorical, and the purely spectacular. He then proceeded to speak of semi-obsolete exhibitions, as illustrated by puppet-shows. Strolling players and their motley representations, with coarse ribaldry, were touched upon, as well as the fact of monks turning players to rebuke the indecent performances to which the itinerant players were addicted. Cricket might be traced, he said, to an old game called club-ball, practised in the reign of Edward III. Football was prohibited in 1349 by royal edict, but so late as the eighteenth century it was played in the Strand. Billiards owed its origin to the French; tennis also, of great fashion and popularity in ancient days, was almost obsolete in its former self, but retained its name in a delightful pastime of to-day. He concluded by noticing indoor amusements, chess, and cards. The antiquity of the former was great, indeed, so remote that little was known of its origin. It seemed to have originated in Asia, although some say it was first introduced, as was dice-playing, at the siege of Troy. It was supposed that a game played, called the "Four Kings," in the reign of Edward I., was played by cards: but there was no historical clue to them until 1463, when, in the reign of Edward IV., an Act was passed to prohibit foreign playing-cards from being imported into England.

BATLEY ANTIQUARIAN SOCIETY.—March 26.—The members of this Society visited Kirklees Park and the several objects of interest it contained, permission to do so having been granted by Sir George Armytage. The first place visited was the grave and tomb of the famous bold outlaw—

Robin Hood,
The English ballad-singer's joy.

The party proceeded to the site of a Roman camp to the ruins of the nunnery of "Kuthaleys," as the name is in some ancient documents. A verse in an old ballad says—

Clifton standes on Calder bancke
and Harteshead on a hill
Kikeleys standes within the dale
and many comes ther till.

Here the party saw the restored tomb of the first prioress, Elizabeth de Stainton, and of one of the other *religieuses*. They were taken into the very room where Robin Hood is said to have breathed his last, and from the window of which the famous bowman shot an arrow to the place where he wished a grave to be dug and his body to lie. The members examined carvings on the beams of the chamber, and a few outside the building. The party then went to the hall, and inspected various objects of interest. Mr. Armytage produced a number of old deeds—one dated 1236, being a confirmation of the grant of the religious house to the nuns. The deed was a charter of King Henry III., made in the twentieth year of his reign, in which he "confirms to the Nonnes of Kirkelay, &c., the gift of Reynner, son of William flemmyng,

the place in w'ch they remayne," &c. The deed or "charter of Reiner flemmyng of the foundation of the monastery of Kirkeleys" is without date. Transcribed, it appears in the *Journal of the Yorkshire Archaeological Society*.

BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY.—March 11.—Mr. T. T. Empsall in the Chair.—Mr. Simeon Rayner read a Paper on "A Chapter in the Ecclesiastical History of Pudsey." The especial phase of the subject dealt with was the history of Protestant Nonconformity in Pudsey, which dates back to the passing of the Act of Uniformity in 1662.

BURTON NATURAL HISTORY AND ARCHEOLOGICAL SOCIETY.—March 24.—Alderman Evershed in the Chair.—Dr. Perks made "A statement relative to the Discoveries recently made at Stapenhill." The site of the discoveries was on the top of the ridge on the Derbyshire side of the valley of the Trent, and was 309 feet above the level of the sea and 150 feet above the level of the Trent, and they had been made in Messrs. Chamberlain and Haynes' brickyard and in an adjoining field occupied by Mr. Ballard. During the excavating for clay they came across a couple of urns containing bones which had evidently been cremated. The urns were baked and ornamented. Subsequently the men while continuing the excavations came across two skeletons. These were removed, and it was found that with the skeletons there were different portions of at least five others. Number three "find" was discovered by Mr. Chamberlain, a skeleton with a spear-head at the side of the head. There were fragments of wood in the haft of the spear. The Society then took up the work of excavating and drove trenches across the brickyard. They soon came across a skeleton, evidently that of a female, and there were so many interesting points in connection with it that they had it photographed. The skeleton was five feet ten inches long, the left arm was crossed on the chest, the right arm was lying by the side, and the feet were pointing due east. Accompanying it was a baked earthenware urn, made in a very rude manner. The urn, which was highly ornamented, was found at the left side of the head of the skeleton, and in addition to that were two bronze fibulae. There was also an iron buckle near the waist where the girdle would be, and a nondescript article of female adornment. The use of the article was not known, but it was invariably found in Saxon graves with female skeletons. The skeleton was in good preservation. There was also a necklet of beads around the neck, and the bronze fastening was similar to what would be used nowadays. Some of the beads were glass, some were of the regular Anglo-Saxon description, some were of amber, and some others of various kinds. Some of the glass beads were evidently Roman. Among other remains found near skeletons may be mentioned an urn containing a small fibula or brooch and some Saxon pottery beads. They were found at a depth of one foot nine inches below the surface. A large urn, slightly ornamented, about nine inches below the surface. A large urn, broken. A bronze buckle, some beads, and a copper coin. That was the only coin they had found. It was an Urbs Romæ, and had been pierced and probably worn round the neck. A cinerary urn full of cremated bones, and at the bottom a large ivory bead, highly

ornamented. Fragments of urns were found near to the surface of the ground, and a short distance away was an iron horseshoe having a double row of nails.

CAMBRIDGE ANTIQUARIAN SOCIETY.—March 14.—Professor T. McK. Hughes, F.S.A., President, in the Chair.—Mr. Griffith communicated notes on a series of neoliths collected in Cape Colony and the diamond fields by Mr. J. Rickards, now resident in Cambridge. These implements, a large and valuable collection of which was exhibited, were arranged in four series; the first, including a considerable number of flakes, together with scrapers, grinders, and heavy perforated stone balls, were all found on the surface of the ground in various localities. Some of the finer forms of scrapers were remarkable from their close resemblance to English examples, specimens of which Mr. Rickards also exhibited. The two next series were found in shell, skirting the beach at Port Elizabeth and East London. These mounds are considered by Mr. Rickards to belong to two periods: the earlier consisting of sea-shells and many bones of large mammals, the later containing no such bones. In these later mounds are found considerable quantities of rudely-ornamented pottery, which is almost absent and not ornamented in those of earlier age, while cutting instruments of stone, abundant in the earlier mounds, together with scrapers, &c., are absent in the later, hammer-stones and rubbers alone occurring in them. The fourth series, collected in a Bushman's shelter, presented no very remarkable features.—Mr. W. W. Cordeaux exhibited an Anglo-Saxon *fibula-mould*, which had been found at Lincoln during the latter end of last year, and seems to have been formed from a concretionary nodule found in the Kimmeridge clay.—Mr. Lewis exhibited a unique small bronze coin, which he had bought at Athens last January: it was struck at Nicea in Bithynia, and bears on the *obverse* the youthful bust of Marcus Aurelius and the legend M.AVP.ANTON....., on the *reverse* Homer, bearded and laureated, seated on a rock, and looking at a scroll which he holds in his left hand; around is the legend OMHPOC. NEIKAIEON. Mr. Lewis exhibited a drawing also, which Mr. Redfarn had made from photographs, to the size of the original (4ft. 5in. high), of the statue of Athena, which was discovered on the 30th of last December in the ruins of an old Roman house at Athens, on the northern side of the Βαββακτειον Lyceum, and thus close to the northern boundary of the ancient city. The figure is of Pentelic marble, and is armed with helmet, shield, and aegis; it was found lying on its face at the depth of about 2ft. 6in., and had been covered by a vaulting of tiles, which had been doubtless so arranged when it was first buried. Traces of colour are still visible on the helmet's plume, on the eyes of the serpent which serves the goddess as a girdle, on the wings of the Gorgon-head on her shield, and elsewhere. From its exact coincidence in nearly every detail with the account given by Pausanias, it may be fairly inferred that we have in this statue a reduction of the great chryselephantine statue of the virgin goddess, by Pheidias, which was the chief glory of the Parthenon.

CAMBRIDGE PHILOLOGICAL SOCIETY.—Feb. 10.—Professor Mayor, President, in the Chair.—Mr. Gow communicated a note on Propertius, ii. 2, 3, 4.—

Mr. Magnússon read a Paper "On *ei* as an Umlaut of *d* in Icelandic." In the great majority of cases *ei* traced its origin to an *i*-base or an *d*-base. In the former case it was very frequently associated with active or transitive notions. When *ei* was the Umlaut of *d* it manifested no particular tendency to be associated with active or transitive notions. Like the Umlaut generally it was an effect of the proximity of *i* to the root-vowel (*d*) when following it. Sometimes the cause was not apparent in the known phases of the language, but it must have been so once upon a time. In the present communication the *ei*-Umlaut of *d* was considered only in cases where the *d* was clearly a deep palatal or even guttural outcome of *a* + a nasal, or of *a* + a nasal and a dental; there being other sources to which the *d* was traceable as well. By a great many examples Mr. Magnússon illustrated the *d-ei* Umlaut, concluding by observing that a further investigation into this chapter of Icelandic etymology could not fail to be productive of results which bore importantly on Teutonic philology in general. Professor Skeat, in agreeing with the suggested derivations, observed that for *veidr* = fishing, the English had an equivalent in *waith*, e.g. in "Wallace." He caught some fish: some Englishmen came to him and demanded a share, saying, "Waith suld be delt, in all place, with fre hart." "Wallace," 6. 1. l. 386.—Mr. Ridgeway read a Paper "On *επεω* in Homer and an Olympian Inscription."

March 10.—Professor Mayor, President, in the Chair.—The Secretary read a Paper by Professor Kennedy, "On Sophocles, *Oedipus Rex*, 328, 329," where the seer Teiresias, refusing to disclose to King Oedipus and his councillors the terrible secret which he knows, says, "I will never speak my things, call them what I may, lest I disclose your things as evil."—Mr. Verrall read a Paper on "Lend me your ear," in Aristophanes. "The Scholiast upon Ar. *Av.* 1647, cites as a parallel Eur. *Ion*, 1521." Considering the rarity of such illustrations in the Scholia, and the simplicity of the line to which the note is appended, it is difficult to see the occasion or point of the citation. This difficulty would disappear if the text of Aristophanes were slightly modified to read:—

Come, lend me your ear that I may speak a word in it.

Here there is a peculiar expression calling for notice; and the line from Euripides offers a suitable paraphrase.—Mr. Postgate read some notes on Lucan, book i.

March 24.—Professor Kennedy in the Chair.—Mr. Thompson read a Paper on "Plato, *Meno*, 86 E."—Mr. Hicks read a Paper on "Cicero, *Academica*, i. 39-42."—Mr. Cooke read a Paper on "Soph. *Antig.*, 413-414."

DIOCESAN ARCHITECTURAL SOCIETY (NORTH DEVON).—March 24.—The Ven. Archdeacon Woolcombe in the Chair.—Mr. E. Ashworth read a Paper, "Notes on some Churches of North Devon." Mr. Ashworth observed that, journeying from Exeter, attention was first attracted by the noble church of Crediton, its central tower presenting the Alpha and Omega of English architecture. Lapford church was noticed for its well-proportioned tower

and elaborate rood screen, surpassed by none, probably, in richness, except at Atherington church. The panels of the groining were enriched with ornaments that pointed to a late date for screens. All kinds of indignities had been perpetrated on this fine piece of oak carving. At Nymet Rowland there was a small church, with well-proportioned tower, and the building was singular, in that the aisle was separated from the nave by an arcade and piers of solid oak, in detail following the usual examples in stone. A little further to the West they reached the church of Coleridge, a good Perpendicular edifice, with many interesting features. The windows and arcades were of granite. The north chancel aisle had an elaborate parclose, and in the north wall there was an effigy clad in mail and covered with a cloak. The rood screen extended the whole width of the church, had twelve arches, perfect in tracery, and three pairs of gates, and was groined both front and back. Chawleigh Church was Perpendicular in all its features, and noticeable for its fine screen, which was quite of the Devonian family, but distinguished by a fine cresting. Two miles north was the church of Chulmleigh, the tower of which had four lofty stages, and was eighty-six feet in height. The dressings were of granite, and each set-off of the eight buttresses had an attached, diagonally-set pinnacle rising out of it, not graceful, but suitable in a manner to granite work. Not unlike Chulmleigh was the tower of Bishopsnympton, which, but for some uncouth gurgoyles, that seemed not to belong to the original tower, was of good design, and rather superior in its architecture to the church itself, which was an ordinary Perpendicular edifice. There was a peculiar chancel roof of simple arched trusses without the cradle rafters. They ought not to omit to notice, about one-and-a-half miles north of Chulmleigh, "Colleton Barton," an old house with a hall, date 1612, some mullioned windows, a good porch and portal, and drawing-room with carved Jacobean pilasters. Kingsnympton church consisted of nave, chancel, a south aisle with battlemented parapet, having good windows and remnants of stained glass. The west tower was very plain and of greater antiquity than the Perpendicular church. At Chittlehampton there was a noble church with a very ornate tower. The old adage which gave length to Bishopsnympton, and strength to Southmolton, bestowed beauty on Chittlehampton. The name of St. Hieritha, to whom the church was dedicated, was inscribed on a niche in the chancel. The interior of Atherington church presented inconsistencies, and poor, insipid, pointless arches to the nave arcade. Proceeding northward, two interesting churches were passed, Tawstock and Bishopstawton—St. Peter's. The manor of the latter was at an earlier period given to the bishops of Devon, and was the original bishop's see; founded, it was said, in 905. The church, with its stone-crocketed spire, was remarkable. Tawstock was a cross church, dedicated to St. Peter, and earlier than the generality of North Devon churches. The central tower was deformed by an awkward ringing loft, about sixteen feet from the floor, which had a curious gathering in of the masonry of the tower, narrowing the internal diameter from fourteen feet to nine feet, as if a spire had been contemplated. Barnstaple had few antiquities. The castle was a mere mound, and there was

nothing to be found but the Grammar School and the church of SS. Peter and Paul.

DUMFRIES ANTIQUARIAN AND NATURAL HISTORY SOCIETY.—March 8.—Mr. J. Gibson Starke, President, in the Chair.—A Paper by Mr. W. G. Gibson, entitled "Elfin Pipes," was read. A large number of these ancient pipes were exhibited; in most of them, however, the stem was wanting.—The Chairmen next read a Paper descriptive of the excavations, and objects of interest recently brought to light at Lincluden Abbey. The chancel of its ancient church had been excavated to a depth of about three feet, and a burial vault, a number of human and other skeleton bones discovered. The burial vault is approached by a stone staircase, and seemed about eight feet high, eight feet broad, and twelve feet in length. Here were found some human skeletons lying due east and west; and also the bones of a horse and of a sheep, and fragments of carved stone work from the building. These last remains seem to indicate that long after it had been used as a burial vault it had been opened and repaired. A recumbent figure has been unearthed, which is supposed to be that of Lady Margaret Douglas. When Pennant visited the Abbey in 1772 he states that the figure which had lain on the top of the tomb was still to be seen, though mutilated, so that we may infer it was then above ground. A great number of pieces of the building have also been dug out of the rubbish. Nearly all these have some carving, but there is one plain stone, evidently the fragment of a tombstone, on which are letters inscribed in a remarkably clear character. Another stone bears the name Douglas in old English characters; and another H in ecclesiastical form of crosses. Another carved piece of red stone represents an ecclesiastic in the act of genuflection, making a lowly obeisance; while the fingers of both hands gently hold in place a broad band round his neck and over the left shoulder. There are two ancient-looking stones having carved figures sadly worn by time.

GLASGOW ARCHEOLOGICAL SOCIETY.—March 17.—Professor Young, President, in the Chair.—Mr. John Honeyman read a "Note on the Age of certain portions of Glasgow Cathedral," with special reference to the south approach. — Professor Young addressed the meeting on the subject of "Early Scottish Gold Coins" in the Hunterian Museum, Glasgow University.

MANCHESTER LITERARY AND PHILOSOPHICAL SOCIETY.—March 19.—Mr. E. W. Binney, President, in the Chair.—Mr. Binney exhibited an iron key, a leaden seal of the duchy of Lancaster, an ancient spoon, and a curious piece of lead with an old English alphabet on it, all found in digging the foundations for some new buildings on a piece of land lying between Hanging Bridge and Cateaton Street, in Manchester.

The Antiquary's Note-Book.

THE GRAVE OF BRADSHAW, THE REGICIDE.—In vol. i. p. 224, in the May Number, mention was made of a tradition preserved in the Bellasysse family concerning the bones of Oliver Cromwell. A similar

tradition is, or was, rife in the village of Treeton, near Sheffield, concerning the corpse of another magistrate of the Commonwealth—Bradshawe—which was supposed to have been removed there from Westminster Abbey to prevent its intended exposure at Tyburn. A tablet in Treeton church, where certain members of an elder branch of the family are buried, was pointed out as marking the spot of the interment, though it did not bear the name of the so-called Lord President. It would be interesting to know whether there is as much fact in this tradition as in that preserved at Newburgh, or whether it is merely a groundless legend.

FUNERAL EXPENSES.—In vol. ii. p. 111, an example of mediæval feasting is given. We give another example, being the entertainment provided on the occasion of the Funeral Ceremonies after the interment of Bishop Nicholas Bubwith, who became Bishop of Bath and Wells in 1407 and died in 1424.

"Convivium domini Nicholai Bubbewyth ad funeralia, videlicet, quarto die Decembris, anno domini Millesimo CCC^{mo} vicessimo quarto, in carnisbus.

le i. cours.—Nomblys de Roo.^a Blamangere. Braun cum Mustard. Chynes de Porke. Capoun Roste de haut grece. Swan Roste. Heroun Rostyd. Aloes de Roo.^d Pudding de Swan necke.^e Un bake, viz. crustade.^f

le ii. cours.—Ro Stavyd.^g Mammenye.^h Couning Rostyd.ⁱ Curlew. Fesaunt Rostyd. Wodecokke Rost'd. Pertryche Roste. Plover Roste. Snytyz Roste.^k Grete byrdys Roste. Larkys Rostyd. Venysoun de Ro Rostyd. Yrchouns.^l Payn puffe. Cold Bakemete.

Convivium de piscibus pro viris religiosis ad funeralia predicta.

Elys in sorry. Blamanger. Bakoun heryng. Mulwyl taylys.^m Lerge taylys. Jollys of Samoun.ⁿ Merlyng sothe.^o Pyke. Grete Plays. Leche barry. Crustyd Ryall.

le iii. cours.—Mammenye. Crem of Almaundys. Codelyng. Haddok. Freysse hake. Solys y Sothe. Gurnyd broyled with a syrpype. Brem de Mer. Roche. Perche. Memese fryid. Yrchouns. Elys y Rostyd. Lechelumbard. Grete Crabbys. A Cold bakemete.

HOUSE OF COMMONS RULES, 1640.—The following Rules to be observed in the House, taken from Rushworth's *Historical Collections*, will be of interest at the present time:—

Nov.—It was declared in the House, That at the naming a Committee, if any man rise to speak about the same, the Clerk ought not to write down any more names whilst the member standing up is speaking.

^c Supposed to be a kind of soup made of goats' entrails, or it may be a dish made from Roe deer.

^d Probably flesh of deer cut in slices, powdered, rolled together, roasted, and served with vinegar.

^e Probably a kind of pudding cut in slices.

^f Probably a kind of pie crust.

^g Kid, or perhaps venison, stewed.

^h Probably a kind of soup. ⁱ Roast rabbit. ^k Snipes.

^l Probably some kind of preparation, the outside of which was thickly stuck with almonds, having something the appearance of a hedgehog.

^m Perhaps codfish.

ⁿ Heads of salmon.

^o Probably sweet meat, or meat with sweet sauce.

Nov.—It was this day declared in the House, That when a business was begun and in debate, if any member rise to speak to a new business, any member may, but Mr. Speaker ought to interrupt him.

Nov.—That whosoever shall go forth of the House in a confused manner before Mr. Speaker, shall forfeit 10s., and that the reporters ought to go first to take their places at conferences.

Nov.—Ordered, That when any message is to go up to the Lords, none shall go out of the House before the Messenger.

Nov. 26.—That neither Book nor Glove may give any man Title or Interest to any place, if they themselves be not here at prayers.

Dec. 4.—Ordered, That whosoever does not take his place when he comes into the House, or removes out of his place to the disturbance of the House, shall pay 12d., to be divided between the Serjeant and the Poor; and whosoever speaks so loud in the House, while any Bill or other Matter is Reading, as to disturb the House, shall pay the like forfeiture. And it is further ordered, That the business then in agitation being ended, no new motion of any new matter shall be made without leave of the House.

Ordered, That no Bill have their Second Reading but between nine and twelve.

Upon the difference of the Yeas and the Noes concerning the altering of a Vote, and the House being divided, It was declared for a constant Rule, That those that give their Votes for the preservation of the Orders of the House should stay in, and those that give their Votes otherwise, to the introducing of any new matter or any alteration, should go out. But at this time, before all the Noes had gone out the Yeas yielded.

STREYNHAM FAMILY.—(Communicated by Mr. H. R. Tedder.)—The following is the title of a work which deserves a record, since it is one which is never likely to be seen in a bookseller's catalogue, the few copies which have been printed having been strictly reserved for members of the family:—Notes relating to the family of Streynsham of Feversham, Kent, originally brought together and compiled by the Rev. G. Streynsham Master, M.A., 1874, with additional information collected by General Sir Anthony B. Stranham, K.C.B., a descendant of that family, between 1874 and 1879. *Eighteen copies have been printed, for private circulation only, by Mitchell and Hughes, Wardour Street, W. 1879. 4to, 59 pp. Woodcuts and nine plates.*—The volume is mainly compiled from original sources of information, and includes some portraits and plates of brasses, together with incidental notices of the families of Towneley of Towneley, Bugge of Harlowe, Valin or Vaughan, Wightmann and Bayfield.

Antiquarian News.

Statues of Chaucer, Bacon, Sir Thomas More, and others are, it is said, to be placed on the façade of the new building for the City of London School on the Thames Embankment.

The next meeting of the Society of Biblical Archaeology will be held on May 3, 1881, when the follow-

ing Paper will be read by the Rev. W. Houghton:—"The Birds of the Assyrian Sculptures."

At the meeting of the Folk-lore Society on May 13, Mr. H. B. Wheatley, F.S.A., will read a Paper on the "Superstitions of Pepys and his Times," and a note on English Fairies.

Messrs. Mitchell & Hughes have just issued to the members of the Harleian Society the first volume of *The Visitation of London*, illustrated by numerous coats of arms; and also the *Registers of St. Mary Aldermary, London*.

Such is the interest felt in the Roman bath recently discovered beneath the houses in Abbey Passage, Bath, by the City Architect, that the Society of Antiquaries has contributed £50 towards the funds for uncovering and rendering accessible this old bath.

Professor Postgate will deliver an introductory course of twelve lectures on the Science of Language, at the University College, London. The lectures will be at 3 P.M., on Wednesday and Friday, beginning on May 4th, and the first will be free to the public.

The members of the court of the Founders' Company have awarded their freedom and livery, with a prize of ten guineas, to Mr. Hugh Stannus, A.R.I.B.A., for his essay on "The History and Art of Foundry in Brass, Copper, and Bronze." A second prize of five guineas has been awarded to Mr. Edward Tuck.

It seems to be a practice in Leigh, Lancashire, for boys and girls to indulge themselves on Mid-Lent Sunday by endeavouring secretly to pin or hook pieces of cloth or rags on the dresses of women who may be passing along the streets. It is said that a similar custom prevails in Portugal at carnival time.

The experiment, undertaken by Mr. Furnivall, was tried, on April 16, of acting Shakespeare's *Hamlet* from the first quarto, 1603, without scenery, and in Elizabethan costume. This performance was carried out by amateurs, who acquitted themselves very creditably, the general feeling of the audience being one of great satisfaction.

The April periodicals contain the following articles of antiquarian interest:—"Schliemann's Ilios," in the *British Quarterly*; "Lancashire Witches," by A. C. Ewald, in *Fraser*; "Archæology, Literature, and History," by Percy Gardner, in *Macmillan*; "Persia and its Passion Drama," by Lionel Tennyson, in *The Nineteenth Century*; "The Origin of Religion," in the *Westminster Review*.

We have received from Messrs. Liberty & Co. some specimens of their printed Mysore silk. The material is very soft and beautiful, and the designs, most of which are taken from wood blocks in the India Museum, are elegant and characteristic. Messrs. Liberty also send patterns of the curious Umritzur cashmere, woven from pure Indian wool, in a great variety of artistic colours.

The mails from the West Coast of Africa, just arrived, contain a report of the Rev. J. Milum's visit to Abomey. Mr. Milum is the general superintendent of the Wesleyan mission station in the Yoruba and Popo district. During his stay the annual "customs" were being held at Abomey. These were of the most

horrible description, several hundred natives being killed in the most barbarous manner, and offered in sacrifice.

Under the heading of "The Western Antiquary," the *Weekly Mercury*, Plymouth, has opened a column or two of its pages as a means of ready communication between antiquaries and others interested in the preservation of the traditions and folk-lore of the Western Counties. We are glad to observe this increasing attention to local antiquities, to which many of our local newspapers are so well devoting some of their space.

During some excavations now being carried out in the old kirk-yard at Forres, the workmen have just come across a very ancient slab, the inscription on which has given rise to no little conjecture and speculation in the neighbourhood. The slab, which was discovered a few feet below the surface of the soil, is of granite, and about 8 feet in length. The inscription is almost obliterated, particularly towards the ends of the lines.

The seventh year's issue of the Society for Photographing Relics of Old London will include a photograph of Sion College, London Wall. Previous years' numbers, still issued to subscribers, include the Oxford Arms Inn, Warwick Lane, St. Bartholomew-the-Great, and adjacent houses in Cloth Fair, Temple Bar, houses in Leadenhall Street, Christ's Hospital, houses in Aldersgate Street, the churchyard of St. Laurence Pountney, and twelve views of the Charterhouse.

The excavations at Olympia have been suspended owing to the want of funds. According to the convention entered into between Greece and Germany, the latter is entitled to retain all ancient works of art or other objects of which duplicates have been found. The German Government now claim about two thousand pieces of marble, bronze, and pottery exhumed by the excavators, but it is alleged that duplicates exist of only a few of the articles found.

The restoration of the west front of Lichfield Cathedral is progressing, and the north-west spire has been commenced; it is found to be in worse condition than had been anticipated. The new figure of Peda has just been placed over the central door in the great façade; and lately the figure of Our Lord, presented by the Bishop, and executed by Miss Grant, which it is intended shall replace a statue of Charles II. over the west window, arrived in the city.

The following visits to churches have been arranged for Saturday afternoons subsequent to Easter by the St. Paul's Ecclesiological Society. The dates, which are subject to alteration, are as follow:—April 30, St. Andrew, Wells Street, and St. Mary Magdalene, Munster Square; May 14, St. Helen, Bishopsgate; May 28, Pinner and Ruislip; June 11, Berkhamstead St. Peter, and Hemel Hempstead; June 25, Rainham, and East Ham; July 9, Rochester (whole day).

Dr. Fairless has reprinted from the *Oxford Chronicle* of April 2, 1881, a letter upon the important subject of the title of the new bishopric in the north of England—Bishop of Newcastle, Lindisfarne, or Hexham? The clergy and laity of Berwick-on-Tweed are desirous that in selecting the title of the Northumbrian

bishop, the claims of the Saxon diocese of Lindisfarne, or Holy Island, should be recognized, but Dr. Fairless urges the equal, if not superior, claims of the Saxon diocese of Hexham in the same county.

A large rickety-looking building at the corner of Charlotte Street, Hull, known as "English's Corn Warehouse," is being pulled down for the purpose of erecting a church upon its site. On the authority of Mr. Alderman Symons, it is stated that it was once the fashionable public assembly room of Hull, where bazaars, balls, and public gatherings were held. No mention is made of it in local history, but when the foundation-stone is discovered it is hoped it may contain some interesting information as to its original design and intention.

The *Manchester City News* contains an announcement of, and a protest against, the restoration of Grasmere Parish Church. It is proposed to reseal the church with open benches, to remove the organ, to screen off a portion of the church for a new vestry, and to remove the ancient west door of the church (the only very old work in the whole building). This door is not now used, the doorway having been built up by some earlier church restorer. All lovers of Wordsworth will deeply regret any interference with the church he so much loved.

We are informed that a sale by auction took place, on March 31, of the whole of the timber, oak panelling, and other portions of the galleries of Ecclesfield Church, which are being removed. It is bad enough to have to chronicle such news as this, particularly as the sale was conducted in the churchyard, by the order of the vicar and churchwardens. As, however, the vicar of this church is Dr. Alfred Gatty, the author of several interesting works on local antiquities, who is known to take great pride in his church, which dates from A.D. 1311, there is no doubt he can give good reason for such a proceeding.

The "Sir Paul Pindar's Head" in Bishopsgate Street is doomed to destruction; but an effort is being made to induce the authorities at South Kensington Museum to purchase the materials as a relic of old London. This is but a small portion of the once magnificent home of one of the merchant princes of the City. There still remain some few traces of its ancient splendour, but no idea can now be obtained of its appearance when it was built in the closing years of the reign of Queen Elizabeth. Originally, the house contained some of the finest examples of ornamental plaster ceilings to be found in England.

The parish church of Clunbury has been reopened after restoration under the direction of Mr. J. P. St. Aubyn. The original church was of the Norman period, and afterwards restored in the decorated style of the fourteenth and fifteenth centuries. The western door is one of the Norman period, whilst that of the south was probably made in the sixteenth century. A new southern porch has been entirely re-erected, there having been one there many years ago. It is of English oak in the old English style, glazed with small square windows, and is erected on a foundation of Grinshill stone.

Messrs. Macmillan & Co. will shortly publish an important classical work by Mr. W. Gunion Rutherford, M.A., of Balliol College, Oxford. This is a new edition of Phrynichus, the second century Atticist, consisting of a thorough recension of the text, based on MSS. not previously consulted, with full illustrative commentary on each article. The volume will bear the title "The New Phrynichus," as being not merely an edition of the grammarian, but an attempt to use his testimony in a scientific way for the emendation of Attic texts, and to justify his position as to the un-Attic character of the diction of the tragic poets and of Xenophon.

Mr. Hormuzd Rassam, who is prosecuting archaeological researches at Nineveh and Babylon for the British Museum, is reported to have discovered an ancient Babylonian city, near Bagdad, on the ancient canal Nahr-Malka ("King's River"). The *Athenæum* hears that Mr. Rassam has already unearthed a valuable collection of inscriptions in the cuneiform and hieratic characters. The Museum has lately acquired a collection of terra-cotta inscribed cylinders and tablets from Bagdad. Amongst them are cylinders of Esarhaddon, Assurbanipal (Sardanapalus?), and Neriglissar, and tablets of Kinaladanu or Kinneladanos, Nabonidus, and other late Babylonian monarchs.

The following amusing anecdote is worth preserving in these columns, as a not unimportant fact connected with the yet unwritten history of parishes. A case was investigated by the Bingham (near Nottingham) magistrates on March 31st. There is a parish called Lodge-on-the-Wolds, consisting of one house only, and one family of brothers named Fletcher. They make their own rate, and one is appointed parish constable, another overseer, and so on. They are continually quarrelling, and were charged with having savagely assaulted one another with agricultural implements. The four brothers were sent to gaol for two months for assaulting one another, so that the whole parish is in gaol.

M. Léon Cahun, who went out last year to the East, charged with a mission from the French Minister of Public Instruction, returned last month with his wife, who accompanied him. He has been able to explore little-known parts of Northern Mesopotamia, and examine a good number of undescribed ruins. Among the most interesting are those of a manufactory of pottery established at Rakka in 1108 by the Sultan Mahmoud-Abou-al-Hasim, Parthian ruins at Djaber, and a Roman villa, absolutely intact, at Ressafa, the ancient Sergiopolis, between Palmyra and the Euphrates. The travellers were well received by the Bedouin tribes, the same that Lady Anne Blount tells about in her charming book.

Father Ignatius has brought into notice the supposed "visions" at Llanthony. After describing those alleged to have been seen at Llanthony in August and September last, Father Ignatius said the visions which he described were not the least of God's dealings, for it was only last week that he received a letter telling him of blessings wrought on several persons by the use of the leaves of the bush where the wonderful visitor appeared. He could mention a

number of cases of amazing magnitude of persons being healed. One person was a cripple for thirty-eight years, having an abscess, but was cured by the application of one of the leaves, the swelling instantly disappearing and the abscess closing.

The Rev. F. Havergal will shortly publish a work on monumental inscriptions in the Cathedral Church of Hereford, copied from the tombs, monuments, gravestones, brass plates, and memorial windows. Few churches in the west of England were richer in monumental antiquities than the Cathedral of Hereford. Large numbers of brasses and stones were injured or destroyed during the "beautifying," A.D. 1715-20; the rebuilding, 1786-96; the restorations, 1842-60. In the proposed volume an attempt is made to collect and rescue from oblivion the whole of the sepulchral epitaphs. Accurate copies will be given of all recorded or existing inscriptions, and the heraldry will be revised by the College of Heralds.

In consequence of a recent landslip, Hundalee Cave, about a mile and a half above Jedburgh, has entirely disappeared. This cave, which consisted of three apartments of considerable dimensions, was cut out in a precipice of the old red sandstone. It was approached by a narrow footpath, but for years past the access has been dangerous. Fifteen years ago Lintalee Cave, on the opposite scar, disappeared in a similar way, and at that time numerous scales of the *Holoptichus* were discovered in the tumbled-down rock. On examination none were observed in the rocks of the recent landslip, though almost close to the other. It is believed by the best authorities that these caves were made by the aboriginal inhabitants of Scotland.

An interesting Paper was read on Thursday, March 24, on "Sir Francis Drake," at the Plymouth Institution, by Mr. R. N. Worth. The line taken by Mr. Worth was opposed to the commonly accepted view that the eminent circumnavigator "brought the water" into Plymouth by the leat. This had been believed almost universally until the discovery of certain documents belonging to the Corporation since the present agitation for the observance at Plymouth of a Drake tercentenary (the date of the return from his voyage of circumnavigation being in November, 1580, and of his knighthood, April 4, 1581). The general opinion at the ensuing debate seemed to be that although many interesting facts had been discovered, yet the tradition was not overturned.

Two very quaint pieces of old pottery have been presented to the Museum of the Somerset Archaeological Society. Mrs. A. Cossins, of Ilminster, has given a glazed earthenware caudle cup from the Crock Street Pottery, near Ilminster, and it is different in form and manufacture to any article of the kind in the Museum. It is marked "A.M.," and dated 1718. Mrs. E. Stoodley, of Ilminster, has given a remarkably quaint triple drinking cup, evidently from the same pottery. This piece is formed of three small cups, each about 3 inches high. They are joined at the middle of the bowl, and a hole is pierced in each to allow of the liquor draining from one to the other. The handles are ingeniously interlaced. The cup bears the words, "Three Merry Boys," and is dated 1697.

The historical window in the newly finished Murray aisle of St. Giles' Cathedral is now completely filled with stained glass, to the memory of the Regent Murray. The Regent, on horseback, accompanied by his guard and retinue, passing through the crowded streets of Linlithgow at the moment of the fatal shot by Hamilton of Bothwellhaugh, is the event represented in the three upper compartments of the window, and in the corresponding portions underneath is the scene at the interment of the Regent's body in St. Giles's, John Knox preaching the funeral sermon before the assembled Scottish nobility and citizens. At the base of the window there is the following inscription:—"In memory of the Regent Murray; presented by George Stuart, fourteenth Earl of Moray, 1881." The designs and execution of the whole work are by Messrs. Ballantine and Son, and have been carried out to the approval of Mr. Robert Herdman, R.S.A., and the St. Giles' Restoration Committee.

On Easter Monday, an annual ceremony took place at Bury, which appears to be meant as an expression of popular abhorrence to the memory of Sir Ralph Assheton. Its origin has been traced to a species of ancient manorial perambulation called guild-riding, the object of which was to extirpate the corn marigolds. On inspection of his grounds, every farmer was liable to forfeit a wether sheep for each stock of guild found amongst his corn. In the time of Henry VI. Sir Ralph Assheton was accustomed, on a certain day in the spring, to make his appearance in the manor clad in black armour, mounted on a charger, and attended by a numerous retinue, in order to levy penalties on those who had not cleared their lands of the obnoxious weed. The tenants regarded this interference as a tyrannical intrusion, and to this day a sentiment of horror attaches to the name of the Black Knight of Assheton. On the death of the guild-rider a small sum of money, 10s. (but afterwards reduced to 5s.), was reserved from the estate to perpetuate in an annual ceremony the yearly riding of the Black Knight.

Through the liberality of Mr. Abraham Smith, of Rosamondford, the interesting old churchyard cross, whose granite shaft for generations laid uncared for and forgotten in the farmyard at Treasbeare, has just been restored, and is now refixed in the graveyard of the parish church of Clyst Honiton. It stands in what was probably its original position, that is, a little south of the old western tower, and upon commanding ground overlooking the main entrance to the sacred fane. Like the ancient stem, the whole of the new portions are in fine grey Devonshire granite, and these consist of a triple approach of steps, octagonal on plan, over which rests a massive base. Upon this the old shaft has been placed *in situ*, and above is a bold and well worked cross, assuming the form of the many ancient examples for which Devonshire, and more particularly, perhaps, Cornwall, are so widely famed. The new work is carefully finished, and is finely double axed, but the old portions of the cross are left just as time has served them, with the wayworn lines of antiquity indelibly stamped upon their every cant and chamfer.

A meeting was held in the Cloisters, Westminster, on the 18th of March, to consider the proposed transfer

of Ashburnham House and its garden (the site of the Abbey refectory) to the governing body of Westminster School. It was resolved, on the proposal of Mr. H. S. Milman (Director of the Society of Antiquaries), seconded by Mr. William Morris, "That the alienation of the site of the Abbey refectory and Ashburnham House, together with that of the adjoining house and garden, from the Dean and Chapter, in whom they have been vested for 800 years, would be an irreparable injury to the Abbey, not only from an architectural and historical, but also from a national point of view, and this meeting therefore hopes that other means may be found to meet the legitimate requirements of Westminster School." It was proposed by Canon Protheroe, and seconded by Mr. F. C. Penrose, "That this meeting forms itself into a committee, with power to add to its number, for the purpose of making public the objections to the proposed transfer, and of taking measures to prevent its completion, due regard being had to the legitimate requirements of the school." At the request of the meeting, Mr. Arthur T. Bevan consented to act as hon. secretary. We sincerely hope that the efforts of this committee may be successful in stopping so lamentable a sacrifice of antiquarian associations.

We learn from Paris that the collection of antiquities of the Bibliothèque Nationale has just had restored to it some of the precious objects which were taken away when the Musée des Souverains was created at the Château of St. Germain. Among these are armour, fragments of dress, coins and medals, found in the tomb of Chilperic I., discovered at Tournoy in 1653. The fauteuil of Dagobert and the Frankish Kings, also in this collection, has an interesting history. Sitting within its large compass, between two panther heads, the old kings were wont to administer oaths of allegiance, receive homage, and issue behests. Before that crude mass of bronze, cast here and there with gold, many a proud noble bent the knee in fealty. It was kept during several centuries in the treasury of the Abbey of St. Denis, but in 1793, when the monasteries were suppressed and pillaged, it found its way to the Palais Royal, where it was carefully preserved. It was from this heavy State chair that Napoleon I. distributed the first decorations of the Legion of Honour at the camp of Boulogne, May 15, 1804, and it had the honour of making the trip to the seashore in company with the casques of Bayard and Duguesclin. Among the other precious objects restored to the library, are a beautiful prayer-book of Henry II., in the French style of the sixteenth century; a book of the Gospels, in which Charlemagne read, and a manuscript volume on the Chevaliers of the Order of the Holy Ghost, with the autograph of Henry III.

Lanhydrock House, near Bodmin, the seat of Lord Robartes, was totally destroyed by fire on the 4th of April. The mansion was built in the early part of the seventeenth century, and was remarkable as being ornamented throughout by figures pendant from the ceiling or attached to the cornices, representing Scriptural events. The walls were hung with a large number of paintings by the first masters, most of which have perished. Approached by a noble avenue of sycamores, over two centuries old, interspersed and protected by

thriving young beeches, Lanhydrock was one of the most perfect ideals of a Jacobean or Tudor mansion (for its style was rather of the earlier period) in the West of England. The original structure was an exact quadrangle, to which the barbican, or gatehouse, was connected by two lofty walls. These walls were taken down and the southern side of the quadrangle, somewhat about a century ago, leaving a central building and two side wings, and the barbican wholly detached. The library was one of the most valuable collections of ancient divinity to be anywhere found, chiefly formed by an old Puritan chaplain. One of the rooms went by the name of Tregagle, whose spirit is said to be condemned to empty Dozmary Pool with a limpet-shell having a hole in the bottom. The parish church, which is only a few feet from the west end of the mansion—the gap being almost filled with shrubs—was saved before any damage was done. Many of the pictures and books were removed to outhouses at an early stage of the fire, but these have been considerably damaged.

The work of the restoration of North Curry Parish Church has now been in progress for some time, and so extensive and thorough is the renovation wrought on the building, that when completed the structure will have the appearance of having been rebuilt, if not entirely remodelled. The church, a large cruciform edifice, consists of a nave, a north and south aisle, and chancel, transepts being attached to each of the latter. It is said to have been erected about the fourteenth century, but it was altered considerably about 200 years later. The south porch is exceedingly handsome, being built, like the rest of the building, of blue lias stone, with Ham stone dressings, with a groined stone ceiling, richly-moulded arches, nicely canopied, and an old sun-dial above them. The appearance of the church from every side is excellent, the buttresses on the south side in particular being very picturesque, heavy, and peculiar in their design. The pillars and arches are also very unique, having no capitals. The building is crowned with a richly-pierced quatrefoil parapet of Ham-hill stone, and in some parts with heavy battlements. Considerable alterations were made in the building in 1835, and about that time the pulpit was fixed. The tower, which is of octagonal shape, is being entirely rebuilt, at the intersection of the cross, on arches. The windows, with the exception of those on the south side of the tower, were large and handsome, mostly of the late Perpendicular period. On the north and south sides of the chancel were two full-length stone figures, brought from the north aisle. Since the commencement of the building operations some interesting relics of bygone times have been discovered. On the sloped roof of the porch many traces have been found of frightful mutilations wrought by a person named Carver, who had command of a portion of the soldiery of Oliver Cromwell, who committed depredations on many of the churches in this district, the parish church of Ilminster being amongst the number. Niches at each side of the church were almost entirely effaced by him, that on the south side being the most imperfect. These niches will now be replaced. The beautiful groined roof of the building is in many respects peculiar in structure. Part of the old decorations of gold and

vermilion and some of the bosses will be restored. It has been found necessary to take down the whole of the north wall of the church in consequence of its insecure condition, and the pillars on the north side of the aisle have been entirely rebuilt from its foundations. In removing the north wall the builders came upon the old clerestory, an interesting feature of the past, and this will be restored to its old position. In fact, no relics of local interest will be destroyed. A fine old Norman doorway is preserved and replaced on the north side. On the north-western portion of the building a little chimney has been discovered, and there are other evident signs of an apartment which at one time formed the residence of the priest, who must have lived in the upper part of it.



Correspondence.

ARCHÆOLOGICAL TOUR IN NORFOLK.

(iii. 26, 72, 143.)

I have read with much interest Mr. Hill's account of his tour in Norfolk, and only regret that his description of it is so limited as to omit many interesting details which must have presented themselves to his notice. Thus, he tells us that from East Dereham "we had an interesting ride to Elsing," but fails to tell us in what those interesting features consisted. There are two routes from Dereham to Elsing, one of which—perhaps rather the longer—far exceeds the other in matters of interest to an archæologist. Leaving Dereham by the N.E. road, the traveller would pass through Hoe to Swanton Morley, the grand Perpendicular church of which could not fail to have given Mr. Hill, and my friend his companion, a good hour's work. It stands on the crest of a hill, the river Wensum winding beneath, the background being filled in by the woods and lordly mansion of Bylaugh Park. Passing a waterfall and a few well-to-do farm-houses, he would have arrived at Bylaugh Church, standing close down by the brink of the river. This tiny church has been so terribly modernized ("beautified," I think a tablet recording its renovation calls it), that internally no traces of antiquity remain—except this: an excellent brass, date 1471, to Sir John Cursun and his wife, the female figure being a good specimen of the butterfly head-dress. With the exception of one out of four shields of arms, and a bit of one of four scrolls with which the stone is studded, the brass is quite complete. It is with regard to this scroll that I am tempted to pen this brief letter. It bears but one word—"Yeuk," the meaning of which (the Rector tells me) proves to be a mystery to antiquaries. The word sounds Dutch or Flemish, and doubtless is obsolete, but perhaps some of the readers of *THE ANTIQUARY* will be able to supply the English equivalent. The figures measure 3½ feet.

Bylaugh is the next parish to Elsing. I hope when there, Mr. Hill did not omit to pay a visit at the Hall or Manor House, with its moat, swans and peacocks, its chapel and banqueting-hall. Although traces of antiquity are now but few, it is well worth a

visit; and its owner (a descendant of the Sir Hugh Hastings whose brass in the church is so well known) is most kind in allowing stray visitors to inspect it.

I am much afraid that Mr. Hill took the less interesting road from Dereham to Elsing—that in the direction of Norwich; in which case he would miss both Swanton Morley and Bylaugh. I hope that he, accompanied by his late fellow-traveller, will pay Norfolk another visit this summer, and if in this neighbourhood, will not fail to look me up.

B. J. ARMSTRONG, JUN.

East Dereham.



HOME OF THE DE LA POLES AT HULL.

Not long ago the Council of Hull passed a minute for the destruction of an historical landmark—namely, the counting-house in High Street, and also, the dwelling-house, which, historians state, was that of Hull's great benefactor, Sir William De la Pole. The old timber-and-plaster-built house, with its quaint, carved corbels, so long tenanted by the colonial firm of Messrs. Des Forges, is doomed. Is it not a pity that here, in Hull, we cannot follow the practice adopted on the Continent, &c., where relics of local ancient fabrics are collected and placed in some public building provided for them, by which means future generations may be able to see something in connection with the history of their forefathers? Those curious old carved figures supposed to represent the twelve Apostles, if they were saved from destruction, would, at a future day, when the building has long passed away, show the style of house decoration that once existed, and likewise be valued as the remains of a building wherein rose a mercantile family, one of whom—named William De la Pole—became the first mayor of Hull, and was proclaimed by King Edward, in 1332, "*Mercator dilectus noster*." His son Michael finished and completed that noble charity, the Charter House, by which the name of De la Pole will be ever remembered as that of the earliest and the best of Hull's benefactors. It is very sad to find how, one by one, the old landmarks of early Hull are disappearing. Nearly all the old dwelling-houses in the High Street, with their curious internal carvings and external "merchant marks" with dates, have passed away, and not a stone has been left to tell where they stood. If they had been preserved and collected, how interesting they would have proved to future generations? Only the other day a most beautifully-carved old Gothic doorway was demolished in the George Yard, for want of some official body taking possession of it. A most interesting history was attached to this door. It is now buried under the foundation of a new building. We all know that, through the demands of commerce, new building sites are more valuable than venerable old piles which stand on them, and the old must make room for the new; but relics of famous old historical buildings should be preserved, because they bear witness to the history of our ancient seaport. Very shortly another building will be carted away. I allude to the Grammar School. At that place there are a number of curious old stone "merchant marks" externally, and ancient remains

internally, besides a portrait of the good William Gee, merchant and benefactor. All of these will be swept away, and when removed the school wherein were educated so many eminent personages will be soon forgotten. The Dean of Westminster, when in Hull, saw some of those old houses. He pleaded for tablets to be placed on the new buildings when erected, to point out to antiquaries and visitors where once those historical structures stood, whose associations reach back to remote centuries, and which once enshrined memorable events in connection with the rise and progress of the port of Hull. I trust he may not plead in vain.

JOHN SYMONS, M.R.I.A.

Hull.



ANCIENT WILLS.

The discussions in your columns as to the best method of securing the preservation of parish church registers from injury induce me to address you on the kindred subject of Ancient Wills. Some year or two ago I was engaged in making searches in the Worcester Registry, and was then surprised to note the, to my mind, hurtful manner in which many of the early wills—say, *ante* 1600—were treated. A considerable number of them seemed to me to be permanently injured, probably through the negligence of past generations; but there is no reason why even now steps should not be taken to secure them from further damage. The *modus operandi* still employed in the keeping of these is simply this: About a dozen wills are fastened together in the most primitive fashion, then rolled or folded and wrapped in paper. The damage done in this way, more especially to the seals attached to the wills, must necessarily be considerable, and so long as this practice continues, will increase year by year. The early indices are also very incomplete, and compare most unfavourably with those of later years, upon which care has been bestowed. These later are arranged with surname, christian name, and place of abode; but the former afford most fragmentary information—generally the surname of the testator alone, without any other clue to the searcher whatever. The result of this is that any one searching for a particular branch of a family bearing a surname of frequent occurrence has to wade through the whole of the wills under that name before he can satisfy himself that none have been overlooked—thereby causing considerable expense in the shape of office fees, and doubtless in many cases discouraging genealogical pursuit by this irksome and expensive process.

Of the early wills examined by me the majority appeared to be written on small sheets, and therefore would come within the compass of any ordinary size of book.

If I might be allowed to do so, I would make the following suggestions:—

1. That all the wills before the year 1600 (or later if thought desirable) be carefully examined, repaired, and bound in volumes for easy reference.
2. That the indices to such wills be carefully revised, and the surname, christian name, and place of abode of the testator added in every instance.

The matter is one of national importance, and I trust the facts above stated will cause those interested in our ancient records to take steps to put an end to this deplorable state of affairs.

In making these remarks, I should wish it to be understood that I do not attribute the least blame to any of the officials at the Worcester Registry, from whom I received every courtesy, and who, doubtless, have kept the MSS. as well as, and probably better than, their predecessors. I mention Worcester as my experience lies there, but my remarks are intended to apply to the whole of the registries throughout the kingdom, of which I take Worcester to be a fair example.

S. G.



THE PARR FAMILY.

(iii. 186.)

As to the information required by Mr. Frank Parr, of Ledbury, respecting the Parr family, it occurs to me that, in Henry VII.'s time, a John Parr held on Dunsford Manor, by copy of Court Roll from the Priory of Merton, "one tenement and one virgat of land called Baldewyns," situate on the east side of Merton Road, in the parish of Wandsworth, where Dunsford House afterwards stood; and that in Elizabeth's time another John Parr, who was the Court embroiderer, and who probably was grandson of the above, was possessed of a copyhold residence and some land on the east side of High Street, Putney. Whether or not these Parris came from Lancashire or Devonshire I cannot say.

While writing, I may as well make known that John Parr's "tenement and virgat of land" in Merton Road, Wandsworth, became, in Henry VIII.'s time, the copyhold and residence of a sheep-farmer and wool-merchant named William Wellyfed, who, about 1508, married Elizabeth Cromwell, the youngest daughter of "Walter Cromwell, the blacksmith of Putney." The latter was also a brewer, a fuller, a sheep-farmer, and a wool-merchant. He carried on his business as a fuller in Merton Road, Wandsworth, where Dunsford Farm now stands. His son was the famous Thomas Cromwell, Earl of Essex, the *Malleus Monachorum* in Henry VIII.'s time. I purpose to publish shortly a small book concerning this family, of whom hitherto nothing has been known.

JOHN PHILLIPS.

2, Disraeli Road, Putney.



OLD GLASGOW.

THE AGE OF THE CATHEDRAL.

(iii. 186.)

The renewed remarks of Mr. Honeyman under the above heading do not appear to me really to touch the point at issue between us. The matter in dispute does not refer to mere variations within the building, as now extant. It relates to certain special features previously noted, between which, by a process peculiar to himself, Mr. Honeyman endeavours to establish not only identity in point of date and style,

but also the most intimate structural correspondence. This attempt is, and must ever be, impossible. Mr. Honeyman attempts to twist my words so as to obtain certain admissions of error, but such admissions I emphatically repudiate. The assertion of absolute accuracy I meet by simply reiterating the proof already given, and beyond this, without the power of illustration, I cannot go.

I beg also respectfully to decline the proposed prandial and post-prandial mode of settling questions, either as to the building or the bill.

W. G.

SLOPING CHURCH FLOORS.

(iii. 189.)

Referring to the letter of your correspondent J. G. Raynes on this subject in your last issue, I append a list of churches with sloping floors, and I think it will be found on investigation that the falling nature of the ground, whether from east to west or from west to east, has been in these instances the sole cause of this peculiarity. It may be noted, in passing, that the old mediæval builders were unquestionably quicker in seizing upon and using æsthetically such accidental helps as this than are we moderns. Their minds were fastened more upon their art than upon symbolism. The steep slope up from west to east to the altar in such churches as that at Guildford is very impressive. (1) The Cathedral of St. David's, originally a rise of 3ft. 6in. in the nave alone; (2) Berkswell Church, Warwickshire, rise up to chancel 5 or 6 feet; (3) S. Kenelm's Church, Romsley, Warwickshire; (4) Much March Church, Herefordshire; (5) Milton Church, near Whalley, nave floor sloping from west down to east; (6) Knaresborough Parish Church; (7) East Dereham, Norfolk; (8) St. Albans Abbey; (9) Guildford Parish Church, steep slope up from west to east; (10) Stoke Church, near Guildford; (11) Adisham Church, near Canterbury; (12) Ford Church, near Arundel, Sussex; (13) Mary Church, Devonshire; (14) Brookland Church, Kent; (15) Badingham Church, near Framlingham, Suffolk, slope up from west to east of 6 feet; (16) Hingham Church, Norfolk, fall from west to east; (17) Bruton Church, Somerset; (18) Youlgrave Church, Derbyshire, and formerly (19) Bakewell Church, slope from west down to east; (20) S. Brannock's Church, Braunston, near Barnstaple; (21) Ashburnham Church, Sussex, with flights of stairs up to the end; (22) Badingham Church, Suffolk.

HENRY TAYLOR.

S. Anne's Churchyard, Manchester.

THE ST. CLAIRS OF RAVENSCRAIG.

(iii. 121, 169.)

"The St. Clairs, of whom the Earl of Rosslyn is the chief representative." Surely this statement is hardly accurate, and is founded on the common error that possession of certain estates is equivalent to representation in blood. The representation of the St. Clairs is vested in three branches, of which the eldest, as is well known, is now represented by

Mr. Anstruther Thomson, of Charleton, while Lord Rosslyn represents one of the younger branches. Nor is this a mere empty honour, for it has been held that Mr. Anstruther Thomson is entitled to the original Barony of Sinclair. The Ravenscraig estates went with the elder branch till 1789, when they passed to Lord Rosslyn's ancestor, but, obviously, did not carry with them the representation of the Sinclairs.

The Peerage abounds in similar cases. The present owner of Alnwick Castle, though Duke of Northumberland, is neither heir male nor heir general of the house of Percy. The great Earl of Strafford is now represented neither by the Byngs, who have his title, nor by the Wentworth Fitzwilliams, who have his estates, nor by the Vernon Wentworths, of Wentworth Castle, but by his lineal descendant, Lord de Clifford, though there remains no outward trace of the connection.

J. H. R.

GREEN INDEED IS THE COLOUR OF LOVERS.

(iii. 191.)

Although Longfellow and Shakespeare frequently speak of green as the colour appropriate for jealousy, yet has not yellow generally been used to signify jealousy and inconstancy? Alphonse Karr, in his *Promenades hors de mon jardin*, apropos of the Italian words *color giallo*, casually remarks upon this meaning of the colour recognised in France at the present day: "On me désignait les fleurs jaunes par deux mots que j'entendais toujours ainsi, 'couleur de jaloux.' Cela ne m'étonnait pas beaucoup: il est convenu en France qu'on porte en jaune le deuil des inconstants."

CHARLES L. BALL.

Chasterton, Cambridge.

[For further information respecting this subject, see *Notes and Queries*, 6th series, vol. i. p. 81.—ED.]

THE BOOK, BY MRS. SERRES.

I am very anxious, in the interest of historical truth, to have an opportunity of consulting a little volume published by Mrs. Serres, published before she put forward her claim to be Princess Olive of Cumberland. Its title is—*The Book of Procrastinated Memoirs: an Historical Romance*. By Mrs. Serres. 12mo. 1812.

It has nothing to do, I believe, with that well known work, *The Book of Delicate Investigation*, of which I have many editions. Any information as to where a copy of Mrs. Serres' "Book" may be seen will confer an obligation.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

WELSH GENEALOGY.

What were the arms borne by Rhys ab Madoc ab David, Prince of Glamorgan, A.D. 1150? What relation was he to Jestyn ab Gwrgant, King of Glamorgan, A.D. 1091?

F. R. DAVIES.

Hawthorn, Blackrock, Co. Dublin.

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